4
LEVEL

Hadith

Prophetic Traditions

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Education

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Prophetic Traditions

Level 4

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Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

Distribution

KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Hadith
Prophetic Traditions
Level 4

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HADITH 1

It was narrated from Tamim ad-Dari رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Religion is sincerity (naseehah).»** We said: To whom? He said: **«To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk.»** Narrated by Muslim.

The narrator of the hadith

Tamim ibn Aws ibn Kharijah ad-Dari. He was a Christian, and became Muslim in 9 AH with the delegation of his people, Banu ad-Dar, from the tribe of Lakhm, who came to the Prophet Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Tamim became a man of many virtues and was renowned for his worship and recitation of Quran. It was narrated that he used to complete the Quran every seven days. He died in ash-Sham (Syria) in 40 AH.

Explanation of phrases

«Naseehah» (translated above as sincerity): In linguistic terms, naseehah is a verbal noun (masdar) derived from the verb nasaha, which means to make something pure. The word nasih (pure) may be used to refer to pure honey and other things. Hence the Arabs likened speech that is free of deceit to honey that is free of contaminants.

The word nus-h, in linguistic terms, refers to purifying a thing of any elements of corruption.

In Islamic terminology, naseehah refers to a concise word, which is indicative of goodwill and kind actions towards another person.

Thus it is a concise word that conveys a great deal of meaning.

Brief explanation of the hadith

One of the scholars said: **This hadith is one quarter of Islam, and it is one of the hadiths which the scholars said are examples of concise speech. It forms one of the fundamentals of the religion, because it is connected to all issues of religion.**

It highlights the importance of sincerity (naseehah). In some versions of the hadith narrated in as-Sunan, the advice to be sincere is repeated, to confirm to the ummah that the entire religion is summed up in the word naseehah (sincerity).

Allah عَزَّوَجَلَّ says: *{There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]}* [at-Tawbah 9:91].

It was narrated that Jareer ibn Abdillah رَضِيَ اللَّهُ عَنْهُمَا said: I swore allegiance to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pledging to establish prayer, give zakat and be sincere towards every Muslim. Agreed upon.

What we learn from the hadith

The importance of sincerity in the situations mentioned in the hadith; that is because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarded that as being the religion (deen).

1 Sincerity towards Allah عَزَّوَجَلَّ includes:

- Venerating Him, fearing Him, putting one's hope in Him and loving Him.
- Sincerity of intention to Him Alone when worshipping Him.
- Declaring Him to be far above all shortcomings and defects.
- Affirming His names and attributes in the manner that is appropriate to Him.
- Affirming that He is one and unique in His deeds; and the actions of His creation should be devoted to Him Alone by worshipping Him Alone and not associating anything with Him.
- Adhering to His laws, obeying Him and refraining from disobeying Him.
- Loving for His sake and hating for His sake.

Sincerity towards the Book of Allah عَزَّوَجَلَّ includes: 2

- Believing that it is the word of Allah in a real sense; it was not created, rather it was brought down by Jibreel to Muhammad, the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.
- Venerating it and reciting it as it should be recited.
- Believing what it says.
- Adhering to its rulings.
- Believing in its ambiguous verses and acting in accordance with its clear verses.
- Learning it and teaching it to others.
- Protecting it from the distortions of the innovators and the exaggerations of the extremists.

Sincerity towards the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ includes: 3

- Believing in him and in what he told us.
- Obeying his commands and heeding his prohibitions.
- Respecting and venerating him.
- Defending his Sunnah.
- Standing up to anyone who speaks ill of him.
- Giving precedence to loving him over loving oneself, one's child and all the people.
- Believing that he is the leader of mankind and the last of the prophets.
- Not exaggerating about him; not elevating him to a position above the status that Allah عَزَّوَجَلَّ has granted him.

4 Sincerity towards the leaders of the Muslims includes:

- Listening to and obeying them.
- Cooperating with them in following the truth and reminding them of it.
- Alerting them to what they are unaware of or have not heard of with regard to the rights of the Muslims.
- Not rebelling against them.
- Softening the Muslims' hearts towards obeying them.
- Offering supplication for them in their absence.
- Bearing with patience their harm or mistreatment.

Sincerity towards the leaders of the Muslims includes sincerity towards the scholars; sincerity towards the scholars includes:

Loving them, acknowledging their virtue; respecting them as they deserve to be respected; being polite in one's dealings with them; not being fanatically devoted to any one of them; not raising any of them above his status – rather one should believe that they are not infallible; and benefitting from their knowledge.

The Messenger of Allah ﷺ said: **«There are three things which, if he has them, no Muslim could have any rancour remaining in his heart: sincerity towards Allah Alone when doing righteous deeds, sincerity towards those in authority, and staying close to the main body of the Muslims.»** Narrated by Ahmad and at-Tirmidhi; classed as hasan by al-Arna'ut.

And he ﷺ said: **«You must listen and obey at times of hardship and of ease, when you feel inclined to do so and when you feel reluctant, and when others are given precedence over you.»** Narrated by Muslim.

5 Sincerity towards all Muslims includes:

- Showing sincerity towards all Muslims, both men and women, rich and poor, old and young.
- Part of sincerity towards the Muslims includes loving good for them as you love it for yourself, and hating evil for them as you hate it for yourself.
- Showing kindness towards them.
- Refraining from harming them.
- Striving to benefit them.
- Teaching them that which will benefit them.

Activities

1. This hadith is an example of the concise speech of the Prophet ﷺ. Explain that, quoting four other hadiths that are also examples of his concise speech.

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2. List some examples of sincerity towards Allah and towards His Messenger ﷺ. What advice would you give to someone who goes against the teachings of the Prophet ﷺ, in the light of this hadith?

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HADITH 2

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«Religion is easy, and no one goes to extremes in religious matters but he will be overwhelmed. So aim to do what is right and try your best, and be of good cheer. Seek help by worshipping in the mornings and afternoons and during the last hours of the night.»** Narrated by al-Bukhari. According to another version of this hadith: **«Be moderate, be moderate, and you will get there.»**

The narrator of the hadith

Abu Hurayrah: Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet ﷺ, who prayed that he would be given a strong memory. Thus he narrated the greatest number of reports from the Prophet ﷺ. Amir al-Mu'mineen Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ appointed him as governor of al-Bahrain (al-Ahsa), and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 59 AH.

Explanation of phrases

«Religion (ad-deen)» refers to the religion of Islam, with which Muhammad ﷺ was sent.

«and no one goes to extremes in religious matters but he will be overwhelmed» that is, the one who goes to extremes will be overwhelmed and unable to continue, and he will have no choice but to go back to moderation.

«So aim to do what is right» that is, adhere to what is right, which is what is correct, without going to extremes or being negligent.

«and try your best» that is, if you cannot adhere to what is perfect, try your best to come close to it.

«and be of good cheer» that is, have hope of reward for your constant effort, even if it is little.

«Seek help» that is, take advantage of what helps you to persist in worship by doing it at times when you have energy, such as at the beginning of the day, in the afternoon, and at the end of the night.

«mornings» that is, traveling at the beginning of the day.

«afternoons» that is, traveling in the second half of the day.

«night» that is, traveling at the end of the night.

They quoted from Ali ibn Abi Talib رضي الله عنه his saying:

Be patient with traveling and journeying at the end of the night
And with going out in the afternoon for needs and early tasks

«Be moderate, be moderate» that is, adhere to the middle path in all your affairs. The phrase is repeated for emphasis.

«and you will get there» that is, you will attain your goal.

Brief explanation of the hadith

How great this hadith is, for it contains a great deal of good and useful advice and refers to some basic principles. At the beginning of the hadith, the Prophet صلى الله عليه وسلم mentioned this great principle, as he said: **«Religion is easy»** meaning that it is straightforward in its beliefs, morals and manners, deeds, actions and prohibitions.

Then the Prophet صلى الله عليه وسلم advised the Muslim to aim to do what is right and try his best, and he encouraged people by giving them the glad tidings of reward, and urged them not to despair.

Then he ﷺ mentioned the outcome of the fact that this religion is easy, which is that no one goes to extremes in religious matters and drifts away from the path of ease and kindness but he will become helpless and will be overwhelmed and give up.

Imam Ahmad narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: **«This religion is strong, so approach it with gentleness.»** Shaykh al-Arna'ut said: This hadith is hasan because of corroborating evidence.

The hadith does not mean that one should not strive to attain perfection in worship, because that is something praiseworthy. Rather what is meant is that one should avoid going to extremes that lead to exhaustion, and avoid going to extremes in doing voluntary acts that could lead to failing to do that which is better, or failing to do obligatory acts of worship on time due to being distracted by doing supererogatory acts of worship.

This hadith is indicative of a number of important matters

Firstly: generally speaking, Islamic teachings aim to make things easy.

Secondly: extreme hardship may be a cause of things being made easier through concessions granted on the basis of Islamic teachings.

Thirdly: this hadith encourages people to do righteous deeds and gives glad tidings of reward.

Fourthly: it offers general advice on how to take the gentle route that leads to Allah عز وجل.

Then the hadith ends with gentle advice that is of great benefit, as the Prophet ﷺ said: **«Seek help by worshipping in the mornings and afternoons and during the last hours of the night.»** These are three times of which people used to take advantage when starting their journeys, whether the journeys were short or long, as they found it easy to travel at these times. Similarly, these three times are also good times to resume one's journey towards the Hereafter, following the straight path, and to travel to Allah at a gentle pace.

What we learn from the hadith

1

The objective of Islam is to make things easy and avoid hardship and difficulties. This is one of the basic principles in the religion of Allah, as is indicated by many texts of the Book of Allah and the Sunnah of His Prophet ﷺ. Allah عَزَّوَجَلَّ says: *{Allah intends for you ease and does not intend for you hardship}* [al-Baqarah 2:185]. And the Prophet ﷺ said: **«Make things easy and do not make them hard.»** Agreed upon.

2

The confirmation of this hadith is seen in the life of the Prophet ﷺ. He was never given the choice between two things but he chose the easier of them, so long as it was not a sin. Allah instructed His Messengers, whom He sent to convey the religion, to make things easy.

3

The fact that Islamic rulings and teachings are easy is true, and there is no doubt about it, but this does not mean that the individual should try to free himself from adhering to the teachings of the faith, or toy with its rulings. Rather what is meant is that he should adhere to the rulings in a moderate manner, without either going to extremes or being heedless. The one who adheres to the teachings of Islam is following the path of moderation, ease and kindness.

4

Difficulty and hardship are alien to the teachings and rulings of Islam. There is no ruling in this religion that is beyond one's ability to do or comply with it.

Difficulty is of two types:

- **Ordinary difficulty,** which is something that you will find in any type of rulings and obligations, religious or otherwise. This does not affect the ruling, and complying with the command is possible even with this type of difficulty.
- **Extraordinary difficulty, which results in harm for the doer himself,** or his child, or his wealth. This type of difficulty is alien to the religion of Islam and leads to lenience in implementing the ruling, commensurate with the level of difficulty encountered.

5

Going to extremes means going beyond the bounds of moderation, and the one who goes to extremes in religious matters will not be able to persist in doing acts of worship. The most beloved of deeds to Allah are those in which the doer is able to persist in doing them. It was narrated from Aisha رضي الله عنها that the Messenger of Allah صلى الله عليه وسلم said: **«O people, you should commit yourself only to what you are able to do of righteous deeds, for Allah does not get tired but you get tired. The most beloved of deeds to Allah are those which are done persistently, even if they are little.»** Aisha رضي الله عنها said: When the household of Muhammad صلى الله عليه وسلم did a good deed, they would persist in it. Agreed upon.

6

It is essential to be moderate when committing oneself to doing acts of worship and righteous deeds, because there is no way that one can persist in doing them except by following a middle path in which there is no going to extremes nor being heedless. That is what one feels comfortable with and will be physically able to do.

7

In his journey towards the Hereafter, the individual is like a traveller who travels stage by stage on his journey. Just as it is not possible for the traveller to travel throughout the day and throughout the night, the Prophet ﷺ pointed out the advantageous times at which the traveller will find that he has the energy to move forward, and the reward will be multiplied.

Activities

1. **Give an example of how the teachings of Islam are easy, and what the guidelines are on this concept. Use other sources.**

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2. **Some people think that adhering to the laws and teachings of Islam is a kind of going to extremes in religious matters. Advise these people, in the light of your studies.**

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3. **This hadith highlights the concept that Islam is a religion of ease. Explain that, and explain the connection between this hadith and the principle which says that extreme hardship may be a cause of things being made easier through concessions granted on the basis of Islamic teachings.**

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HADITH 3

It was narrated that an-Nawwas ibn Sam'an said: The Messenger of Allah ﷺ said: **«Righteousness is a good attitude, and sin is that which you feel uneasy about, and you do not like people to find out about it.»** Narrated by Muslim.

The narrator of the hadith

An-Nawwas ibn Sam'an al-Kilabi. He accompanied the Prophet ﷺ and was keen to seek knowledge. He said: I stayed with the Messenger of Allah ﷺ in Madinah for one year, and nothing prevented me from migrating except that I wanted to ask questions. He رضي الله عنه settled in ash-Sham (Syria) and died there in 50 AH.

Explanation of phrases

«Al-birr» (translated here as righteousness) is a comprehensive word that includes all types of acts of worship and obedience.

«A good attitude»– whether that is with Allah or with the slaves of Allah.

«that which you feel uneasy about» that is, you are uncertain and hesitant about it, and you become anxious because of it.

«and you do not like people to find out about it» because it is something blameworthy and shameful, so you find yourself hesitating about it, and you do not want people to find out about you doing it.

This advice is only for the one who has a clear and sound heart, for he is the one who will feel uneasy in his heart about that which could be a sin, and he would hate for people to find out about it. As for the rebellious ones who drift away from obedience to Allah, whose hearts have grown hard, they do not care and they may even boast about the sins and evils that they commit.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ tells us that righteousness is a good attitude, and that the best of people are the best of them in attitude, because in a good attitude there is a great deal of benefit for every individual and every community, for old and young, male and female.

Righteousness is that with which the heart feels at ease, and sin has two signs:

- **The first** sign is that you feel uneasy and hesitant in your heart, because you are not certain that it is permissible and that it is okay to go ahead and do it.
- **The second** sign is that you would hate for it to become known and for people to find out about you committing this sin, because you do not want to be criticized and blamed for doing it.

What we learn from the hadith

1. The Prophet ﷺ was given the power of concise speech, meaning that he was able to speak a few words that carried a lot of meanings. Thus his statement, **«Righteousness is a good attitude»** is comprehensive and to the point.

2. This hadith encourages people to develop a good attitude, because if your attitude is good, then you are on the path of righteousness. Having a good attitude takes several forms, including the following:
   - Speaking good words that make your fellow Muslim happy.

- Paying attention to people's feelings, so you do not say or do anything that will hurt their feelings.
- Suppressing anger and not settling scores when you are able to do so.
- Forgiving others when you have the means to punish them.
- Refraining from harming people.

The poet said: O my son, righteousness is something easy: a cheerful face and kind words.

3

The believer whose heart is pure and sound will feel uneasy when committing a sin, even if he does not know that it is a sin; because his heart and conscience are sound, he finds himself hesitating about it.

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: A good attitude towards others may be summed up as follows: upholding ties with those who cut you off, by initiating the greeting of salam, showing generosity to them, offering supplication for them and praying for forgiveness for them, praising them, and visiting them; giving to the one who deprived you what he needs of knowledge, help and wealth; and forgiving the one who wronged you, whether he transgressed against your physical well-being, wealth or honour. Some of that is obligatory and some of it is recommended (mustahabb).

The Sufis and their ilk quote this hadith as evidence that personal feelings constitute shar'i evidence that one may refer to. But this is not possible, because Allah عَزَّوَجَلَّ denounced those who ordained a religion for which Allah had not given permission. It is not possible that what Allah denounced could ever be true and correct. Moreover, these words were addressed to a Sahabi who was keen to adhere to the teachings of Islam, and Allah would help and guide such a person so that he would never feel at ease with anything except that which is liked by Allah عَزَّوَجَلَّ.

4

The believer hates for people to find out about his sins, whereas the rebellious evildoer does not hate for people to find out about his sins. There are even some people who boast about their sins and feel proud of them, as in the case of many evildoers who go to countries where immorality and alcohol are widespread, then they come back proudly boasting of that which Allah عَزَّوَجَلَّ describes as being shameful and evil.

5

What matters with regard to Sharia and Islamic teachings is evidence and proof, not what is widespread and common among the people, because something may be widespread and common among people, and they issue fatwas on that basis, but it is not correct. Rather what matters is shar'i evidence.

Activities

1. **Speak about the seriousness of misguided muftis in the light of this hadith.**

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2. **The Prophet ﷺ advised us to check how one feels in the heart with regard to fatwas. Explain this advice.**

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3. **Write briefly about the virtue of having a good attitude.**

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HADITH 4

It was narrated that Abu Tha'labah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«Allah عَزَّ وَجَلَّ has enjoined obligatory duties, so do not neglect them. He has prohibited some things, so do not come near them. He has set limits, so do not transgress them. He remained silent about some things out of mercy towards you, not out of forgetfulness, so do not enquire about them.»** Narrated by ad-Daraqutni; classed as hasan by an-Nawawi.

The narrator of the hadith

Abu Tha'labah al-Khushani. He is described as belonging to Khushayn, who were a clan of the tribe of Quda'ah, and he is known by his kunyah. There was a difference of scholarly opinion regarding his name and the name of his father. He was among those who swore allegiance to the Prophet ﷺ beneath the tree [at al-Hudaybiyyah]. The Messenger of Allah ﷺ sent him to his people, and they became Muslim. He was one of the most devoted worshippers among the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. He settled in ash-Sham and died there in 75 AH.

Explanation of phrases

«Allah عَزَّ وَجَلَّ has enjoined» that is, He has made some things obligatory and they are binding upon everyone.

«obligatory duties» such as the five daily prayers, zakat, fasting, Hajj, honouring one's parents, and upholding ties of kinship.

«so do not neglect them» that is, do not ignore these duties and fail to do them; rather you must uphold them.

«so do not come near them» that is, do not have the audacity to do these things, such as zina, drinking alcohol, slander and theft.

«He has set limits, so do not transgress them» – **in linguistic terms, the word hadd** (translated here as limits) refers to prevention. Hence the boundary between lands is called hadd, because it prevents one neighbour from encroaching upon another neighbour's land.

In Islamic terminology, what is meant by limits (hudud) is what is obligatory and what is prohibited. What is obligatory constitutes limits that should not be transgressed, and what is prohibited constitutes limits that should not be approached, such as the shares of inheritance that Allah عَزَّوَجَلَّ has explained in His Book. Hence it is not permissible for anyone to transgress those limits, or to divide the estate in a way different to that which is prescribed.

«He remained silent about some things» – that which He remained quiet about is that concerning which there is no ruling to say whether it is permissible, obligatory or prohibited. Therefore it is overlooked and there is no blame on the one who does it.

«not out of forgetfulness» that is, He عَزَّوَجَلَّ did not say nothing about it because He forgot about it – *{And never is your Lord forgetful}* [Maryam 19:64]; rather that was out of mercy towards people, so as not to cause them hardship.

«so do not enquire about them» – that is: do not ask and do not investigate; rather leave it alone.

Brief explanation of the hadith

This hadith teaches us four things:

- **The first** thing is that Allah عَزَّوَجَلَّ has enjoined some duties upon us, and has obliged us to do them and uphold them, so we should not go against the commands of Allah and fail to do them or neglect them, thus falling short and not doing them properly.
- **The second** thing is that Allah عَزَّوَجَلَّ has forbidden some things to us, so it is not permissible for us to deal with them or even come close to them.
- **The third** thing is that Allah عَزَّوَجَلَّ has set limits and has instructed us not to transgress them and do that which is not permissible for us to do.
- **The fourth** thing is that Allah عَزَّوَجَلَّ has kept quiet about some things, and has not mentioned any ruling as to whether they are permissible or prohibited. That is not because He forgot to explain the ruling concerning them, for Allah عَزَّوَجَلَّ neither errs nor forgets. Hence the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were instructed not to inquire about these types of matters. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The Muslim who could cause the greatest harm to his fellow Muslims is the one who asks about something that was not prohibited, then it became prohibited to the people because of his questioning.»** Agreed upon.

Ibn Rajab said: In the hadith of Abu Tha'labah we see that the rulings of Allah are divided into four categories: obligatory duties, prohibited matters, limits and that concerning which nothing was said. This includes all the rulings of Islam.

What we learn from the hadith

1

This hadith affirms that the power of command belongs entirely to Allah عَزَّوَجَلَّ Alone, for He is the One Who enjoins, He is the One Who makes things obligatory, and He is the One Who prohibits. So command is His Alone, and no one can make something obligatory that Allah has not made obligatory, or forbid something that Allah has not forbidden.

2

Allah عَزَّوَجَلَّ has set limits, meaning that He has made what is obligatory clear and has made what is prohibited clear, like the boundaries that separate people's land.

3

It is not permissible to overstep the bounds when administering punishments. So if someone committed zina and was a virgin, he is to be given one hundred lashes and be banished for one year, and it is not permissible to do more than that.

4

That concerning which Allah remained silent, and did not enjoin it, limit it or forbid it, is permissible. But this applies only to matters other than acts of worship, for Allah عَزَّوَجَلَّ has forbidden anyone to prescribe for people an act of worship for which He has not given permission. This is included in the words **«He has prohibited some things, so do not come near them.»**

It is not appropriate to enquire about that concerning which Allah عَزَّوَجَلَّ and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ remained silent.

One example of that is asking whether Hajj is to be done every year; the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ rebuked the one who asked this question, then he said: **«Leave me alone so long as I have left you alone, for those who came before you were only doomed because of their asking too many questions and differing with their prophets. If I instruct you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.»** Narrated by Muslim.

Another example is asking about the prohibition on something that had not been prohibited, then it became prohibited because of asking about it.

Whoever introduces into the religion of Allah that which is not part of it – whether it has to do with beliefs, words or actions – has transgressed the sacred limits of Allah. It cannot be said that this is something concerning which Allah عَزَّوَجَلَّ remained silent, because the basic principle regarding acts of worship is that they are not allowed unless proof has been established for them. Other than acts of worship, the basic principle is that things are permissible (unless there is proof to the contrary).

5

This hadith affirms that Allah عَزَّوَجَلَّ is merciful in what He prescribes, because He says: **«out of mercy towards you.»** Everything that has been prescribed in Islam is a mercy, because the reward for doing it is far greater than the action itself. One good deed brings a tenfold reward, up to seven hundred fold, up to many times more. In addition to that, Allah عَزَّوَجَلَّ has made things easier for people, and has remained silent about many things which He has not forbidden to them or obliged them to do.

6

This hadith states that Allah عَزَّوَجَلَّ does not forget. This is mentioned in the Noble Quran, in which Allah عَزَّوَجَلَّ says: *{And never is your Lord forgetful}* [Maryam 19:64]. And Allah عَزَّوَجَلَّ tells us that Musa عَلَيْهِ ٱلسَّلَامُ said: *{My Lord neither errs nor forgets}* [Ta-Ha 20:52].

7

This hadith highlights the way in which the Prophet ﷺ explained things, as he categorized things so clearly in this hadith.

What is the response to the verse *{They have forgotten Allah, so He has forgotten them}* [at-Tawbah 9:67], in which Allah ascribes forgetfulness to Himself عَزَّوَجَلَّ?

The response to that is that what is meant by forgetting here is forsaking and turning away. In other words, they forsook Allah and turned away from Him, so He turned away from them.

As for forgetfulness in the sense of being distracted or oblivious of something that is known, this cannot be ascribed to Allah عَزَّوَجَلَّ; rather it can only be ascribed to humans.

Note:

Activities

1. **In this hadith, the Prophet ﷺ used a way of explaining things, which was by categorizing them. Give other examples from the Sunnah of this way of explaining things, using other sources.**

.....

2. **Write down guidelines on what it is good to ask about and what it is not good to ask about, according to Islamic teachings.**

.....

3. **If Allah عَزَّوَجَلَّ attributes forgetfulness to Himself, what does that mean?**

.....

HADITH 5

It was narrated that Shaddad ibn Aws رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said: **«Indeed Allah has ordained ihsan in all things. So if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.»** Narrated by Muslim.

The narrator of the hadith

Shaddad ibn Aws ibn Thabit al-Khazraji al-Ansari رضي الله عنه. Umar ibn al-Khattab رضي الله عنه appointed him as governor of Homs. When Uthman ibn Affan رضي الله عنه was killed, he resigned from his position as governor and devoted himself to worship. He was eloquent, forbearing and wise. Abu'd-Darda رضي الله عنه said of him: Every nation has its scholar, and the scholar of this ummah is Shaddad ibn Aws رضي الله عنه. He died in Jerusalem in 58 AH.

Explanation of phrases

«Indeed Allah has ordained ihsan ...» That is, He has enjoined it. In linguistic terms, the word ihsan refers to being kind and doing good. In Islamic terminology, the word is used to refer to two things:

1. **Doing things of benefit to others.**
2. **Proficiency and perfection in worship.**

The various meanings of ihsan:

- Doing things of benefit to others
- Proficiency and perfection in worship

The words **«in all things»** means **«to all things.»** Ihsan in the context of slaughtering animals for meat means choosing the easiest method that causes the least pain, in a way that is in accordance with the teachings of the Prophet ﷺ.

«Let one of you sharpen his blade» that is, let him make sure his knife is sharp.

«and spare suffering to the animal he slaughters» by making his knife sharp, passing it quickly over the throat, and so on.

Brief explanation of the hadith

This hadith is one of the hadiths that sums up the basic principles of Islam. It encompasses all the fundamentals and minor issues of religion, as it highlights the importance of ihsan. In terms of worshipping the Creator, ihsan means that a person worships Allah عَزَّوَجَلَّ as if he sees Him, and although he does not see Allah, Allah sees him. Ihsan also means showing kindness to all of creation and to all things, even animals.

What we learn from the hadith

1. Allah عَزَّوَجَلَّ is kind to His slaves; He has ordained ihsan in all things, and to all things. What the Prophet ﷺ mentions here, namely killing and slaughtering, is only by way of example.

2. It is obligatory to be kind to the animal and to be proficient when slaughtering. This is a description of the manner, not of the action. According to the correct scholarly view, showing kindness and being proficient in killing means following Islamic teachings when doing it, whether that is more difficult for us or is easier. We should not compare that to the carrying out of hadd punishments, such as the hadd punishment for zina or theft, or qisaas (lawful retribution), because these actions – even though they appear hard – come under the heading of showing kindness to society as a whole.

3

Islamic teachings instruct us to use a sharp blade when slaughtering, so as to spare suffering to the animal and let it die quickly. Imam Ahmad said: The animal should be led to slaughter in a gentle and kind manner, and the knife should be concealed from it; the knife should not be brought out except at the moment of slaughter. The Messenger of Allah ﷺ instructed that the knife should be kept out of the view of the animal.

What Allah عَزَّوَجَلَّ ordains and decrees is of two types:

4

- **Universal (kawni) decree:** This is what inevitably happens by His will. Allah عَزَّوَجَلَّ says: *{Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might}* [al-Mujadilah 58:21].

- **Religious (shar'i) decree:** This is what Allah has enjoined and prescribed for His slaves. Allah عَزَّوَجَلَّ says: *{decreed upon you is fasting as it was decreed upon those before you}* [al-Baqarah 2:183].

Examples of ihsan:

- **To parents:** this means honouring them in ways that are appropriate, obeying them so long as it does not involve disobedience to Allah, offering supplication and praying for forgiveness for them, carrying out their promises, and honouring their friends.

- **To relatives:** by honouring them, showing compassion towards them, upholding ties with them, caring for them, and refraining from anything that could cause offence to them.

- **To orphans:** by looking after their wealth, protecting their rights, and patting their heads.
- **To the poor:** by feeding them, clothing them, and not looking down on them or scorning them.
- **To wayfarers:** by meeting their needs, helping them, giving them directions if they ask for directions, and guiding them if they have got lost.
- **To servants:** by giving them their wages before their sweat has dried; not forcing them to do what they are not obliged to do; not expecting them to do more than they are able to.
- **To people in general:** by speaking kindly to them, treating them gently, guiding those who have gone astray, and teaching those who are lacking in knowledge.
- **To animals or livestock one owns:** by feeding them if they are hungry, treating them if they are sick, not forcing them to do more than they are able, and showing kindness to them when they are working.
- **In terms of working:** by doing a good job, being proficient, and making sure that all work is free of cheating, and so on.

The greatest of ihsan is ihsan in worshipping Allah. This means that you worship Allah as if you see Him, for although you cannot see Him, He sees you.

For Your Information

Activities

1. Ihsan is one of the most important things that Islam enjoins. In the light of this concept, respond to those who connect terrorism to Islam.

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2. List some practical steps that you suggest for a person to attain the level of ihsan.

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3. Write a brief essay about the types of the divine decree, describing the types that are mentioned in the Quran and Sunnah.

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HADITH 6

It was narrated that Abu Saeed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ said: I heard the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Whoever among you sees a wrong action, then let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart – and that is the weakest of faith.»** Narrated by Muslim.

The narrator of the hadith

Abu Saeed al-Khudri, Sa'd ibn Malik ibn Sinan al-Ansari رَضِيَ ٱللَّهُ عَنْهُ, one of the youngest and best of the Sahabah. He narrated a great deal from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He was a faqeeh, mujtahid and mufti. He was present with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ at al-Khandaq and subsequent campaigns.

Explanation of phrases

What is meant by **«munkar»** (translated here as wrong action) is that the wrong action is clearly wrong, according to scholarly consensus. If the action is one concerning which scholarly opinions differ, then it is not described as munkar (wrong action).

Everything that Allah عَزَّ وَجَلَّ has forbidden is a wrong action.

«then with his tongue [by speaking out]» that is, let him denounce it verbally, by rebuking, telling off and the like. But it is essential to use wisdom when doing that.

«and if he cannot, then with his heart» that is, let him denounce it in his heart, by hating it, despising it and wishing that it did not happen.

Brief explanation of the hadith

The fact that this ummah is the best nation is strongly connected to the fact that it calls people to truth, guards the faith and fights against falsehood. If they carry out these duties, Allah will grant them power in the land, enable them to raise the banner of Tawhid and enable them to rule in accordance with the laws and religion of Allah. This is what distinguishes them from other nations and gives them a status that others do not have. Hence Allah عَزَّوَجَلَّ, in His Noble Book, praises them when He says: *{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah}* [Aal Imran 3:110].

This hadith explains that denouncing what is wrong is done on three levels: changing it with one's hand [by taking action], changing it with one's tongue [by speaking out], and changing it with one's heart.

These levels have to do with the nature and type of the wrong action, and the nature and character of the one who is doing it. Some wrong actions may be changed by taking direct action; some wrong actions cannot be changed by taking direct action but may be changed by speaking out; and some can only be changed by denouncing it in one's heart.

The danger that results from failing to enjoin what is right and forbid what is wrong:

It was narrated that Qays ibn Abi Hazim said: Abu Bakr stood up and praised Allah, then he said: O people, you recite this verse – *{O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided}* [al-Ma'idah 5:105] – but we heard the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say: **«When the people see an evil action and do not change it, soon Allah will punish them all.»** Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

It was narrated from Hudhayfah ibn al-Yaman that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«By the One in Whose Hand is my soul, you must surely enjoin what is right and forbid what is wrong, or soon Allah will send upon you a punishment from Him, then you will call upon Him and He will not respond to you.»** Narrated and classed as hasan by at-Tirmidhi.

What we learn from the hadith

1

The Prophet ﷺ instructed all of his ummah, if they see a wrong action, to change it according to the levels mentioned in the hadith.

2

The wrong action should be something that is regarded as wrong according to scholarly consensus. But if there is a difference of scholarly opinion concerning some action, the one who thinks it is not a wrong action is not to be denounced, unless the view that it is not a wrong action is a weak view and is not credible; in that case, the one who does that action is to be denounced.

Conditions of changing a wrong action:

- The individual should have knowledge of what is right and wrong.
- You should be certain that this person is indeed committing that wrong action; you cannot take people to task on the basis of accusations or conjecture.
- The wrong action should not be changed by means of an action that is worse than it.
- The one who seeks to put an end to the wrong action should intend to guide the people and establish the laws of Allah, not to wreak vengeance on the sinner or settle his own score with him.
- The wrong action should be blatant, not something that is found out by spying on the person. If someone conceals his wrong actions in his own house, behind closed doors, then it is not permissible for anyone to spy on him, so long as he does not do any of that openly.

For Your Information

3

It is very dangerous to neglect the duty to enjoin what is right and forbid what is wrong, because in that case people will become accustomed to what is wrong, and will no longer feel any resentment towards it. That will cause it to become widespread among them, as a result of which the Muslim society will go astray and begin to decline.

4

The one who reflects upon the fate of earlier nations will find that their survival was connected to fulfilling this duty, which is enjoining one another to do what is right and forbidding one another to do what is wrong. Allah عَزَّوَجَلَّ says: *{Cursed were those who disbelieved among the Children of Israel on the lips of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing}* [al-Ma'idah 5:78-79].

5

If someone is not able to change a wrong action with his hand or his tongue, then he should change it with his heart, which means hating the wrong action and resolving that when he is able to change it with his tongue or his hand, he will do so.

Is it sufficient, with regard to denouncing it in one's heart, to sit with those who commit this wrong action and say to oneself: I hate this in my heart?

The answer is: No, because if he sincerely hates it in his heart, he will not stay with them, and he will leave them.

Activities

1. Write about the importance of enjoining what is right and forbidding what is wrong, the levels of doing so, and the guidelines on that.

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.....

2. Discuss how to implement the principle of enjoining what is right and forbidding what is wrong in modern times.

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3. One of the conditions of denouncing a wrong action is that the wrong action should be committed openly. Speak about this condition, using other sources.

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HADITH 7

It was narrated that Abu Dharr al-Ghifari رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed Allah has pardoned my ummah for mistakes, forgetfulness and what they are compelled to do.»** Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

The narrator of the hadith

Abu Dharr Jundub ibn Junadah al-Ghifari رَضِيَ اللَّهُ عَنْهُ, the fourth – or the fifth – person to enter Islam. Abu Dharr came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he was in Makkah and became Muslim, then he went back to his people. He died in ar-Rabdhah in 32 AH.

Explanation of phrases

«pardoned» that is, overlooked and erased.

«my ummah» the ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is two ummahs: those who are to be called and those who have responded.

- **Those who are to be called** include every human and every jinn, from the time his mission began until the onset of the Hour.
- **Those who have responded** are those whom Allah guided to enter His religion and they became Muslims.

What is referred to by **«my ummah»** in this hadith is those who responded.

«mistakes» – this refers to when a person does a wrong action without intending to do it.

«forgetfulness» – this refers to when the heart is distracted or becomes oblivious to something that was known before.

«what they are compelled to do» compelling means forcing someone to say or do something.

There are several Quranic texts which indicate that people will not be brought to account for these three things.

Allah عَزَّوَجَلَّ says: *{Our Lord, do not impose blame upon us if we have forgotten or erred}* [al-Baqarah 2:286]. And Allah said: **«I answer your prayer.»** Narrated by Muslim.

And Allah عَزَّوَجَلَّ says: *{And there is no blame upon you for that in which you have erred but [only for] what your hearts intended}* [al-Ahzab 33:5]

{Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their hearts to disbelief, upon them is wrath from Allah, and for them is a great punishment} [an-Nahl 16:106].

Brief explanation of the hadith

This hadith contains great glad tidings for the ummah of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, for Allah عَزَّوَجَلَّ has waived any burden of sin for mistakes, forgetting and what one is compelled to do. Therefore Allah will not call people to account for these three things. This is by the kindness and mercy of Allah to His slaves, for He has made religion easy and there is no hardship in it, as He عَزَّوَجَلَّ says: *{and [He] has not placed upon you in the religion any difficulty}* [al-Hajj 22:78].

What we learn from the hadith

1

Allah's mercy and kindness to His slaves is immense, for He has waived any burden of sin if they do anything wrong in these three scenarios. If Allah had willed, He could have punished the one who goes against His commands in all cases.

2

The phrase **«my ummah»** indicates that this is only for the ummah of Muhammad ﷺ. This indicates that this ummah is favoured over others, for previous nations would be brought to account for their mistakes, whereas this burden has been lifted from this ummah. Allah عَزَّوَجَلَّ says: *{Our Lord, and lay not upon us a burden like that which You laid upon those before us}* [al-Baqarah 2:286].

3

This hadith may be applied in various branches of Islamic knowledge and rulings of Sharia. An-Nawawi said: We learn many important things from this hadith which, if they were compiled, would fill an entire book. And he indeed spoke the truth, may Allah have mercy on him, for if we reflect upon people's actions, then one of two things must be the case:

- Either those actions were done intentionally and by choice, and these are the deliberate actions for which a person will be brought to account;
- or they were not done intentionally or by choice. This includes cases of compulsion, forgetfulness and mistakes, and this is what the hadith is speaking of.

4

There is a difference between being ignorant of the ruling and being ignorant of the punishment. Being ignorant of the punishment does not excuse a person, whereas being ignorant of the ruling does excuse him.

So if someone consumes an intoxicating substance, thinking that it is not an intoxicant or thinking that it is not haram, there is no blame on him. This is ignorance of the ruling.

But if he knows that it is an intoxicant and that it is haram, but he does not know that it is punishable, then he should be punished, and the punishment is not waived in his case. This is ignorance of the punishment.

The difference between committing a prohibited action and omitting an obligatory action, with regard to being excused for mistakes, forgetfulness or being compelled:

The scholars differentiated between committing a prohibited action and omitting an obligatory action. With regard to the rights of Allah, an accountable person may be excused for committing a prohibited action by mistake, or due to forgetfulness, ignorance or being compelled. Therefore there is no sin on him and he does not have to do anything [by way of expiation]. But if he omits an obligatory action due to forgetfulness, ignorance or being compelled, there is no sin on him, but he must still do it.

For example:

Speaking during the prayer by mistake. He is excused (because he committed a prohibited action).

Eating whilst fasting, because he forgot that he was fasting. He is excused (because he committed a prohibited action).

Putting on perfume whilst in ihram, out of ignorance. He is excused (because he committed a prohibited action).

Omitting a rakah of prayer by mistake. He must do the rakah, followed by the prostration of forgetfulness (because he omitted an obligatory action).

Forgetting a prayer. He must do it (because he omitted an obligatory action).

Not doing tawaf al-ifadah [during Hajj] because he was prevented from doing it. He must do this tawaf (because he omitted an obligatory action).

With regard to the rights of people, making a mistake, forgetting, being ignorant of the ruling or being compelled to do something is not regarded as an excuse that waives liability; rather it is still required of him. Hence Allah عَزَّوَجَلَّ has ordained diyah (blood money) in the case of accidental killing.

Activities

1. With regard to groups who follow and promote innovation, to which of the two ummahs of Muhammad ﷺ do they belong, and why?

.....

.....

2. The scholars differentiated between committing a prohibited action and omitting an obligatory action with regard to being excused for making mistakes, forgetting, being unaware and being compelled. Speak about that.

.....

.....

3. What is the difference between making mistakes, forgetting and being compelled, and why are these regarded as being valid excuses?

.....

.....

HADITH 8

It was narrated from Ubadah ibn as-Samit رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ ordained that there should be neither harm nor reciprocating harm. Narrated by Ahmad and by Malik in al-Muwatta; classed as sahih by al-Albani.

The narrator of the hadith

Ubadah ibn as-Samit ibn Qays al-Khazraji al-Ansari رَضِيَ ٱللَّهُ عَنْهُ. He was present at the first and second pledges at al-Aqabah. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ established the bond of brotherhood between him and Abu Marthad al-Ghanawi رَضِيَ ٱللَّهُ عَنْهُ. He was present at Badr, Uhud, al-Khandaq and all other campaigns with the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He died in 34 AH.

Explanation of phrases

«there should be neither harm nor reciprocating harm». **Darar** (translated here as harm) is the opposite of benefit.

The scholars differed greatly concerning the meaning of this hadith.

- It was said that there should be no harm done in the first place and no harm done in response or in retaliation.
- It was said that it is not permissible for a person to harm himself or others.
- It was said that what is meant by the **negation of harm** is that there is no harm in what Allah has prescribed for His slaves of rulings, and what is meant by the **negation of reciprocal harm** is that the believers should not do anything that is harmful.
- And it was said that what is meant by **darar** (translated above as harm) is that which is not done deliberately, and what is meant by **diraar** (translated above as reciprocating harm) is that which is done deliberately.

Brief explanation of the hadith

This hadith highlights a principle of Islamic teachings, which is the prevention of harm and of reciprocating harm. This includes all types of harm. The text of this hadith represents one of the five holistic principles of Islamic fiqh: **"there should be neither harm nor reciprocating harm."** Sometimes the scholars express this by saying that **harm should be removed**.

Harm may result from two scenarios: either **missing out** on some benefit or **causing** some harm.

It is not permissible to do harm to people; rather the Muslim is obliged to refrain from harming anyone in any way.

The harm that is prohibited includes deceit and cheating in business dealings, concealing defects in products, plotting and scheming, treachery, artificially inflating prices, underselling one's Muslim brother, outbidding one's brother, and proposing to a woman to whom he has already proposed.

It also includes one partner causing harm to another, or one neighbour causing harm to another, in word or deed.

And it includes a husband causing harm to his wife, a wife causing harm to her husband, a teacher causing harm to his students, and a boss causing harm to his employees.

And it includes stirring up trouble between someone and those in authority, so that the authorities will punish him and cause him harm.

It also includes scaring a Muslim, even if that is done as a joke or prank.

And it includes mocking people, making fun of them, impugning their honour, and causing friction between them.

What we learn from the hadith

1 This hadith is regarded as forming one of the fundamental principles of Islamic teachings.

2 Harm should be removed; many rulings are based on this principle.

3 This hadith indicates that alcohol, drugs and tobacco, and other things that harm the body or cause harm to children and those who live with the user, are haram, because causing harm is prohibited according to Islamic teachings.

4 The individual should not dispose of his property in ways that cause harm to others.

5 Islam forbids harm in all forms and of all types. Allah عَزَّوَجَلَّ says: *{No mother should be harmed through her child}* [al-Baqarah 2:233] *{Let no scribe be harmed or any witness}* [al-Baqarah 2:282] *{and do not keep them, intending harm, to transgress [against them]}* [al-Baqarah 2:231].

Activities

1. Write an essay, explaining the difference between harming (darar) and reciprocating harm (diraar), based on what you have read.

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2. This hadith has a great impact on Muslim society. Explain that.

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3. How can this hadith be put into practice in order to prevent many crimes?

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HADITH 9

It was narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If people were given according to their claims, some men would claim the wealth and lives of others. Rather the burden of proof is on the one who makes the claim, and an oath is required of the one who denies it.»** Narrated by al-Bayhaqi with a hasan isnad. Part of it is narrated in as-Sahihayn.

The narrator of the hadith

Abdullah ibn Abbas ibn Abd al-Muttalib al-Hashimi رَضِيَ اللَّهُ عَنْهُمَا, the great scholar of the ummah and the interpreter of the Quran. He became Muslim when he was young and stayed close to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The caliphs respected him. He lost his sight at the end of his life. He used to teach people; he would allocate one day for fiqh, one day for tafsir, one day for seerah and maghazi [Prophet's biography and accounts of the Prophet's military campaigns], one day for poetry and one day for the history of the Arabs. He died in at-Taif in 68 AH.

Explanation of phrases

«according to their claims» that is, on the basis of their claim to something, whether that claim is rightful or otherwise.

«some men would claim» that is, some men who do not fear Allah عَزَّ وَجَلَّ. This may also include women.

«the burden of proof» – this refers to everything that makes the truth clear, such as witnesses, circumstantial evidence, and so on.

«and an oath is required of the one who denies it» that is, an oath is required of the one who denies the claim of the claimant; he is the one against whom the claim is made.

Brief explanation of the hadith

This hadith is very important, as it represents an important principle in the field of judicial matters, judging between people and issuing verdicts. In it, the Prophet ﷺ highlights an important principle in ending disputes between people and determining who is telling the truth and who is lying. If someone claims that something belongs to him, or that someone owes him a debt, or claims that someone else is withholding his dues, and the other person denies it, then in principle the one who denies it is in the right. But if the claimant has proof to confirm that his claim is true, then his claim is proven to be true and the verdict is to be passed against the one against whom the claim was made. If the claimant does not have any proof, then no demand may be made of the other person except the swearing of the oath. If he swears an oath, then he does not owe the first person anything, but if he refuses to swear an oath, judgement will be passed against him because of his refusal and he is obliged to meet the claimant's demand.

If someone claims to love Allah and His Messenger ﷺ, the proof of this claim is that he should follow the Messenger ﷺ, as Allah عَزَّوَجَلَّ says: *{Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you ..."}* [Aal Imran 3:31].

Proof is required of the claimant because he is making a claim that is contrary to what appears to be the case, and the basic principle is that no one owes anyone anything unless proof is established to the contrary.

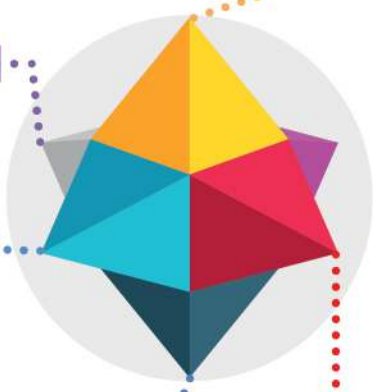
An oath is required of the one against whom the claim is made, because this is in accordance with the principle that he does not owe anything to anyone without proof.

Ibn al-Mundhir said: The scholars are unanimously agreed that proof is required of the claimant, and an oath is required of the one against whom the claim is made.

What we learn from the hadith

1. This hadith indicates that no one's claim can be accepted at face value; rather it requires proof or acceptance on the part of the one against whom the claim is made. So the claimant has the right to demand an oath from the one against whom the claim is made.

2. This hadith mentions an important principle when judging between people, which is beneficial to the judge, to the one who seeks to reconcile between two people, and so on



3. Islamic teachings aim to protect people's property and lives from being toyed with.

4. Proof is required from the claimant, and proof may take several forms, including: testimony of witnesses, how the situation appears to be, and circumstantial evidence. An example of basing a judgement on circumstantial evidence is the story of Sulaiman عَلَيْهِ السَّلَامُ and the two women who each claimed that the child was theirs.

5. If someone denies the claim that is made against him, yet refuses to swear an oath, then judgement will be passed against him because of his refusal to swear an oath. The reason for that is that by refusing to swear an oath he has refused to do what is required of him. Therefore judgement is passed against him because of this refusal.

Refusal means obstinately refraining from doing something.

In fiqhi terminology and in this context, it refers to refusing to swear an oath that is required according to Islamic law.

Activities

1. Explain how this hadith mentions a principle with regard to passing judgement.

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2. The scholars have explained why swearing an oath is required of the one against whom the claim is made. Explain that, using other sources.

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3. Briefly discuss and explain this hadith.

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HADITH 10

It was narrated from Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«Beware of sitting in the streets.»** They said: O Messenger of Allah, we have no choice but to sit and talk in the streets. He said: **«If you insist on sitting there, then give the street its rights.»** They said: What are the rights of the street, O Messenger of Allah? He said: **«That you should avert your gaze, refrain from causing harm, return greetings of salam, enjoin what is right, and forbid what is wrong.»** Agreed upon.

Explanation of phrases

«Beware» means be careful not to do these things.

"we have no choice" means we have no other option.

«its rights» that is, the etiquette that is appropriate to it.

«Avert your gaze» means refrain from looking at women who pass by in the streets.

«Refrain from causing harm» means not saying or doing anything to another person that could harm him.

Brief explanation of the hadith

Islam aims to refine the Muslim society and guide it to the most sublime attitudes and manners, and to protect the Muslim individual from every bad characteristic or reprehensible action. Islam wants the Muslim society to be a society of love and harmony, in which the people are united by bonds of brotherhood and affection. Do you not see this purposeful discussion between the leader of the ummah and its members about a significant social phenomenon which, if it had remained as it was, would have corrupted the society? Therefore the Prophet ﷺ taught them the correct way of behaving in that situation, as he instructed them to avert their gaze, refrain from causing harm, return greetings of salam, enjoin what is right and forbid what is wrong.

What we learn from the hadith

1

The prohibitions mentioned in the hadith do not apply to the act of gathering in the street; rather they serve to alert people to the rights of the street and the proper etiquette of which one should be aware of when sitting in the street, as one may fall short in that regard, thus incurring a burden of sin. Then he explained that if you must gather in this manner, then give the street its rights.

2

The general principle is that the streets, and other public spaces, are not for sitting, because of the harms that result from sitting in those places, which include the following:

- **Being exposed to temptation.**
- **Annoying others with insults, mean comments and offensive gestures.**
- **Finding out about people's private affairs.**
- **Wasting time in that which is of no benefit.**

3

This hadith refers to a number of important points of Islamic etiquette:

Firstly: averting the gaze

Allah عَزَّوَجَلَّ has enjoined averting the gaze, as He says: *{Tell the believing men to avert their gaze [from that which is forbidden] and restrain their carnal desires. That is purer for them. Indeed, Allah is Acquainted with what they do. Tell the believing women to avert their gaze [from that which is forbidden] and restrain their carnal desires}* [an-Nur 24:30-31].

Secondly: refraining from causing harm

of all kinds, major or minor. Examples of causing harm include: ill speech, such as reviling and insulting others, backbiting, making fun of people, mocking people, and looking into people's houses without their permission. Allah عَزَّوَجَلَّ says: *{And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and manifest sin}* [al-Ahzab 33:58].

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: A man said: O Messenger of Allah, So and So [a woman] is renowned for praying and fasting a great deal, and giving a great deal of charity, but she harms her neighbours with her words. He said: **«She will be in Hell.»** Narrated by Ahmad and by al-Hakim, who classed its isnad as sahih.

Part of refraining from harming others is removing harmful things from the road. It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whilst a man was walking in the road, he came across a thorny branch in the road, so he removed it. Allah appreciated his action and forgave him.»** Agreed upon.

Means that help you to avert your gaze:

- Bearing in mind that Allah can see you and is watching you.
- Seeking the help of Allah and calling upon Him.
- Striving against your nafs (self) and making yourself become accustomed to averting your gaze, and being patient in doing that.
- Avoiding places where you fear exposure to the temptation of looking, if you have the option to avoid such places.
- Realizing that every blessing you have is from Allah عَزَّوَجَلَّ, and this requires you to be grateful. Part of showing gratitude for the blessing of sight is guarding it against that which Allah has forbidden.
- Doing a lot of supererogatory acts of worship, for doing a lot of them, whilst also remaining assiduous in doing obligatory acts of worship, is a means of protecting your physical actions.
- Bearing in mind the pain and loss that will result from looking at haram things.
- Fearing a bad end and regret at the time of death.

Thirdly: returning greetings of salam

Allah عَزَّوَجَلَّ has enjoined returning greetings of salam, as He says: *{And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]}* [an-Nisa 4:86].

So returning the greeting of salam is obligatory; and initiating the greeting, on the other hand, is Sunnah.

The Sunnah when greeting someone is to greet those whom you know and those whom you do not know. In as-Sahihayn, it is narrated that a man asked the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: Which deeds are best? He said: **«To feed others and to give the greeting of salam to those whom you know and those whom you do not know.»**

Giving the greeting of salam is a means of spreading love and harmony among the Muslims. According to the hadith, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greeting of salam among yourselves.»** Narrated by Muslim.

Fourthly: enjoining what is right and forbidding what is wrong

The texts of the Quran and Sunnah are filled with mention of the importance of enjoining what is right and forbidding what is wrong. We have discussed this above.

Activities

1. This hadith refers to several important points of etiquette. Write briefly about that.

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2. Islam is a religion that cares for the Muslim in all aspects of life. In the light of your study of this hadith, explain that.

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3. Refraining from causing harm is an important characteristic as pointed out by this hadith. How can you put this characteristic into practice in order to solve problems among the Muslims?

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HADITH 11

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that a man said to the Prophet ﷺ: Advise me. He said: **«Do not become angry.»** He repeated it several times, and [each time the Prophet ﷺ] said: **«Do not become angry.»** Narrated by al-Bukhari.

Explanation of phrases

"He said: O Messenger of Allah, advise me." Advising means recommending something important to someone.

"He said: «Do not become angry.»" Anger is a psychological state in which a person is in a state of rage and fury that is reflected in his words or deeds. It is the key to evil and leads to sins.

"Several times" – the man repeated his request for advice several times, and the Prophet ﷺ gave the same advice each time, which was not to get angry.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ forbids getting angry, in a comprehensive and concise phrase which is an example of his concise speech. It contains very important and valuable advice that sums up all that is good and offers protection against all that is evil. It involves two important matters:

The first matter is the instruction to take appropriate measures; to accustom oneself to having a good attitude and be forbearing and patient; and to make oneself cope with the annoyance and harm one may face from people, whether physical or verbal.

The second matter is that the individual should not act on his anger. If he does become angry, he should restrain himself and refrain from saying or doing anything that is forbidden. The Prophet's words, **«Do not become angry»** mean: do not become angry in the first place, and if you do become angry, do not act on your anger.

Types of anger

Blameworthy anger, which is anger for the wrong reasons.

Praiseworthy anger, which is anger for the sake of Allah عَزَّوَجَلَّ.

Types of anger: anger is of two types:

The first type is praiseworthy anger:

This is anger for the sake of Allah عَزَّوَجَلَّ when His sacred limits are transgressed. This is one of the outcomes and signs of faith, because the one who does not get angry in this case is weak in faith.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never struck anyone with his hand, no woman and no servant, except in the battlefield when he was fighting in Allah's cause. It never happened that he was offended and then resorted to settling the score with the one who had wronged him, except when one of the sacred limits of Allah was transgressed, in which case he would seek vengeance for the sake of Allah عَزَّوَجَلَّ. Narrated by Muslim.

The second type is blameworthy anger:

This is anger for the wrong reasons or for the sake of the Shaytan, ignorant tribalism, and avenging oneself when offended or for the sake of some transient worldly matter. In most cases, this is what provokes people's anger. This is what the religious texts that forbid anger refer to.

Muslim narrated in his Sahih from Alqamah ibn Wa'il that his father رَضِيَ اللَّهُ عَنْهُ told him: I was sitting with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when a man came, leading another man with a strap, and he said: O Messenger of Allah, this man killed my brother. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Did you kill him?»** He said: If he does not admit it, I shall establish proof against him. The man said: Yes, I killed him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«How did you kill him?»** He said: He and I were knocking leaves down from a tree, and he insulted me and made me angry, so I struck him with an axe on the side of his head and killed him....

The poet said:

I have seen many enemies
But I have never seen a greater enemy to man's reason than anger

What we learn from the hadith

1. The Sahabah رضي الله عنهم were very keen to learn beneficial knowledge, because this man said: Advise me. When the Sahabah رضي الله عنهم learned something about religion, they did not stop at merely acquiring knowledge; rather they would learn it and then act upon it. Many people nowadays ask about rulings and learn them, but they do not act upon them.

2. The prohibition on anger is one of the beautiful features of Islam, which forbids all bad characteristics. All good characteristics are enjoined in Islam and all bad characteristics are forbidden.

Remedy for anger

There are several ways to treat anger and rid oneself of it and its negative effects. They include the following:

1. Seeking refuge with Allah from the Shaytan. Allah عز وجل says: *{And if an evil suggestion comes to you from Satan, then seek refuge in Allah . Indeed, He is Hearing and Knowing}* [al-A'raf 7:200].

2. Keeping quiet. The Messenger of Allah صلى الله عليه وسلم said: **«If one of you becomes angry, let him keep quiet.»** Narrated by Ahmad; classed as sahih by al-Albani.

3. Changing one's posture. The Messenger of Allah صلى الله عليه وسلم said: **«If one of you becomes angry and he is standing, let him sit down. If his anger dissipates, all well and good, otherwise let him lie down.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

4. Following the advice of the Prophet ﷺ to not become angry in the first place: **«Do not become angry»**, as it says in the hadith.

5. Remembering the reward of the one who restrains his anger. Allah عَزَّوَجَلَّ says: *{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous, who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people}* [Aal Imran 3:133-134].

6. Remembering the virtue of forbearance and forgiving others. Allah عَزَّوَجَلَّ says: *{And those who avoid the major sins and immoralities, and when they are angry, they forgive}* [ash-Shura 42:37].

7. Recognizing the standard of true strength, which is controlling oneself at the time of anger. The Messenger of Allah ﷺ said: **«The strong man is not the one who can wrestle others to the ground; rather the strong man is the one who controls himself at the time of anger.»** Agreed upon.

8. Following the example of the Prophet ﷺ with regard to anger. In as-Sahihayn, it is narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: I was walking with the Prophet ﷺ and he was wearing a Najrani cloak with a thick border. A Bedouin came up to him and grabbed him roughly by his cloak, and I could see the marks left on the neck of the Prophet ﷺ by the border of his cloak, because of the rough manner in which he grabbed him. Then he [the Bedouin] said: Issue orders that I be given some of the wealth of Allah that is with you! The Messenger of Allah ﷺ turned to him and smiled, then he ordered that he be given something.

The Prophet ﷺ used to say in his supplication: **«I ask You for [the ability to speak] the word of truth at times of anger and of contentment.»** Narrated by Ahmad.

What this supplication means is asking that one never speaks anything but the truth, whether he is angry or content.

Activities

1. What do you understand from the fact that the Prophet ﷺ repeated the advice to not become angry?

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2. List some practical ways, as prescribed in Islamic teachings, to deal with anger. Use other sources.

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3. Why did the Prophet ﷺ offer this supplication: «I ask You for [the ability to speak] the word of truth at times of anger and of contentment»?

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HADITH 12

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Part of a person's being a good Muslim is his leaving alone that which does not concern him.»** Narrated by at-Tirmidhi and Ibn Majah; classed as hasan by al-Albani.

Explanation of phrases

«That which does not concern him.» What is meant by concern here is taking a great deal of interest in something. That which does not concern him is that which is none of his business.

Brief explanation of the hadith

This hadith represents an important principle of etiquette. The scholars narrated that all good etiquette stems from four hadiths: **«Whoever believes in Allah and the Last Day, let him speak good or remain silent.»** Agreed upon.

«Part of a person's being a good Muslim is his leaving alone that which does not concern him.» Narrated by at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

«Do not become angry.» Narrated by al-Bukhari.

«No one of you truly believes until he loves for his brother what he loves for himself.» Agreed upon.

Being a good Muslim requires the individual to leave alone everything that does not concern him, including things that are prohibited, dubious and disliked (makruh); and things that are permissible but superfluous, and he has no need for them. That includes seeking a life of luxury in this world, seeking high status and a position of leadership, loving to be praised, and other things that a person does not need in order for his religious commitment to be sound and are surplus to what is sufficient for him in this world.

What this hadith means is that the one who does not leave alone that which does not concern him is undermining his commitment to Islam. This also includes words and deeds that are forbidden in the sense of being either haram or makruh.

There is a report narrated from one of the early generations which highlights this etiquette:

Amr ibn Qays al-Mala'i said: A man passed by Luqman when some people were with him, and he said to him: Are you not the slave of the tribe of So and So? He said: Yes. He said: The one who used to tend sheep by Mount Such and Such? He said: Yes. He said: How did you attain the status that I see? He said: By speaking the truth and keeping quiet about anything that does not concern me.

Al-Hasan al-Basri said: One of the signs that Allah عَزَّوَجَلَّ has turned away from someone is that He causes him to be preoccupied with that which does not concern him.

Muwarriq al-Ijli said: There is something that I have been seeking for many years, and have not been able to attain it, but I will never stop seeking it. They said: What is it? He said: Leaving alone that which does not concern me.

What we learn from the hadith

1

Islam promotes all good characteristics, and all good characteristics are summed up in the verse in which Allah عَزَّوَجَلَّ says: *{Indeed, Allah enjoins justice and good conduct}* [an-Nahl 16:90].

2

Leaving alone that which does not concern you is the characteristic of those who are serious doers of good, as Allah عَزَّوَجَلَّ says, describing the believers: *{And they who turn away from ill speech}* [al-Mu'minun 23:3], *{and when they pass near ill speech, they pass by with dignity}* [al-Furqan 25:72].

Those who turn away from ill speech are turning away from folly, idle pursuits, idle curiosity and doing that which is unnecessary. All of that comes under the heading of focusing on that which does not concern one.

3

The one who focuses on that which does not concern him is one whose commitment to Islam is not very strong. This happens a great deal to some people, so you see them talking about things that do not concern them, or going to someone to ask him about things that do not concern him, and interfering in that which does not concern him. All of that is indicative of weakness in his commitment to Islam.

4

The individual should strive to improve his commitment to Islam. So he should leave alone that which does not concern him and he will have peace of mind, because if he focuses on things that do not concern him, he will wear himself out.

Question: Should a person refrain from enjoining what is right and forbidding what is wrong, because that is something that does not concern him?

Answer: No, because enjoining what is right and forbidding what is wrong are matters that do concern the Muslim, as Allah عَزَّوَجَلَّ says: *{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong}* [Aal Imran 3:104].

So if you see someone doing a wrong action, and you say to him: O my brother, this is wrong and is not permissible, that is something that concerns you.

Similarly, with regard to one's wife, sons and daughters, that does concern the head of the family, and he must show them the way to what is good, enjoin them to do what is right, and warn them against evil and forbid them to do it.

Allah عَزَّوَجَلَّ says: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones}* [at-Tahreem 66:6].

Umar ibn Abd al-Aziz رَحِمَهُ ٱللَّهُ said: Whoever thinks of the words he utters as being like his actions (that is, subject to reward or punishment) will speak little, except with regard to that which concerns him.

And it is indeed as he said. Many people do not regard their words as being like their actions, so they speak a great deal without thinking. Muadh ibn Jabal رَضِيَ ٱللَّهُ عَنْهُ asked the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: Will we be brought to account for what we say? He said: **«May your mother be bereft of you, O Muadh! Will the people be thrown on their noses in Hell except for the harvest of their tongues?»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Activities

1. Explain the status of the hadith: «Part of a person's being a good Muslim…» as forming a fundamental principle in the etiquette of interacting with people.

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2. Write about the virtue of a Muslim leaving alone that which does not concern him and focusing on that which does concern him.

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3. Based on what you have studied, write some guidelines on what does and does not concern a person.

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HADITH 13

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«Allah likes three things for you and dislikes three things for you. He likes for you to worship Him, to not associate anything with Him, and to hold fast to the rope of Allah all together and do not become divided. And He dislikes for you gossip, asking too much, and squandering wealth.»** Narrated by Muslim.

Explanation of phrases

«Gossip» refers to focusing on what does not concern you of what people say.

«Squandering wealth» refers to spending it for sinful purposes, or spending extravagantly on things that are permissible.

«Hold fast to the rope of Allah» refers to holding fast to that which the Prophet ﷺ brought, Quran and Sunnah.

Brief explanation of the hadith

This hadith refers to an important matter of Islamic etiquette which, if the Muslim puts it into practice, will protect his life, wealth and efforts from being squandered, and will protect him from the evil of his nafs (self) and from becoming negligent and incurring loss.

In this hadith, the Messenger of Allah ﷺ explains what Allah likes and dislikes for His slave. In His kindness and care for His slaves, Allah عَزَّ وَجَلَّ likes for them what is in their best interests and will lead them to happiness in this life and the Hereafter. That is attained by worshipping Allah Alone, with no partner or associate, being sincerely devoted to Him Alone, and not associating anything with Allah عَزَّ وَجَلَّ in any acts of worship that one does; and by holding fast to the rope of Allah and to His straight path. No dissent or conflict should occur among the ummah, for the more the ummah indulges in conflict and dispute, the more likely it is that they will decline, suffer loss of dignity and power, and lose heart. Allah عَزَّ وَجَلَّ says: *{and do not dispute and [thus] lose courage and [then] your strength would depart}* [al-Anfal 8:46].

This hadith also forbids a number of bad characteristics, which are:

- **Paying too much attention to gossip,** which means following the news of people and their circumstances, so as to talk about that and spread it. Such talk may be about something that upsets the one concerning whom it is said, regarding matters that he would prefer to keep confidential, and secrets that he does not want to be broadcast. Thus it stirs up enmity, creates hatred, and spreads mischief and harm.

Too much gossip is one of the causes of turmoil and creates rancour. It leads to being distracted by harmful matters from beneficial matters, and those who are safe from that are very few.

Moreover, the one who engages in gossip will not be respected or held in high esteem, and people may despise him and scorn him.

- **With regard to asking too much,** the scholars رَحِمَهُمُ ٱللَّهُ have given many examples of what is meant by this, including the following:

1. Begging from people and asking for some of their wealth, and putting oneself in a humiliating position in order to do that.
2. Asking the scholars about difficult issues that are of no benefit to the Muslims.
3. Asking about matters that rarely occur or are impossible, because this is a kind of obstinacy and is unnecessary. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked the asking of too many questions and criticized it, as is narrated in as-Sahihayn.
4. Asking too much about people's news and what is happening.
5. Asking about that which does not concern you and has nothing to do with you, about the affairs and news of the one who is asked.

With regard to asking about beneficial knowledge, by way of seeking advice or learning, this is praiseworthy and is something that is enjoined.

- **Squandering wealth** refers to having a careless attitude towards it, which leads to losing it, or neglecting it and not making use of it, or spending it on things that are harmful or are not beneficial, or spending it for sinful purposes and using it in ways that incur divine wrath, such as spending it on cigarettes or buying haram things such as musical instruments and recordings of music. All of that comes under the heading of squandering wealth.

  You may attain the perfect blessing of wealth by spending it on the purpose for which you were created, which means spending it on beneficial things, for the purpose of fulfilling religious duties, and on (permissible) worldly benefits.

What we learn from the hadith

It affirms the divine attribute of pleasure or liking (rida – Allah likes for you (Inna Allaha yarda lakum…)), in a manner that is befitting to Allah. Allah عَزَّوَجَلَّ has affirmed this attribute in several places in His Book, as He says: *{… Allah being pleased with them …}* [al-Ma'idah 5:119], *{Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree}* [al-Fath 48:18].

1

It affirms that Allah عَزَّوَجَلَّ dislikes some deeds. One example of that is the verse in which He عَزَّوَجَلَّ says: *{But Allah disliked their going forth}* [at-Tawbah 9:46].

2

The greatest thing that Allah عَزَّوَجَلَّ loves is being worshipped Alone, with nothing else being associated with Him. This is the greatest of obligatory duties that Allah عَزَّوَجَلَّ has enjoined upon people.

3

4

The individual should be keen to make his worship pure and free of any elements of shirk, for shirk is the most grievous sin that a person could commit. The fact that Allah does not forgive it is sufficient warning against shirk. Allah عَزَّوَجَلَّ says: *{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin}* [an-Nisa 4:48].

5

We are called to hold fast to the strong rope of Allah, as He عَزَّوَجَلَّ says: *{And hold fast to the rope of Allah all together and do not become divided}* [Aal Imran 3:103].

Allah has also forbidden division, as He says: *{And do not be like the ones who became divided and differed …}* [Aal Imran 3:105].

Division and not holding fast to the rope of Allah leads to failure, loss and decline. Allah عَزَّوَجَلَّ says: *{and do not dispute and [thus] lose courage and [then] your strength would depart}* [al-Anfal 8:46].

6

Allah عَزَّوَجَلَّ dislikes these three things for the Muslim, namely: gossip, asking too much and squandering wealth.

7

The Muslim should keep away from gatherings of gossip in particular, as one may find them entertaining, because they are very common, and because of the seriousness of this matter. They are gatherings that are filled with backbiting, lies, fabrications, seeking out the faults of the Muslims, and indulging in sinful pursuits such as following the news from newspapers, websites and so on.

8

9

Islam aims to protect wealth by all possible means, because it is one of the five necessities that must be protected.

If protecting one's wealth from being squandered even on permissible things is obligatory, then protecting it from being squandered on prohibited things is even more important.

10

Note:

Allah عَزَّوَجَلَّ **describes** some actions as being disliked (makruh), but that does not mean that they are not prohibited (haram); rather they may be haram or they may be less than that. This does not mean makruh (disliked) in the sense in which the scholars use this word in the field of usul al-fiqh. Allah عَزَّوَجَلَّ says, after mentioning a number of major sins and prohibited matters: *{All that - its evil is ever, in the sight of your Lord, hateful}* [al-Isra 17:38].

11

It is more appropriate that the Muslim should not ask except for the purpose of serving some shar'i purpose or achieving some real interest in his religious or worldly affairs.

Activities

1. Affirming the two divine attributes of pleasure and dislike is the view of Ahl as-Sunnah wa'l-Jama'ah. Write about that.

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2. Based on this hadith, speak about the importance of affirming the oneness of Allah and worshipping Him Alone (Tawhid).

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3. Why are these three characteristics, which are hateful to Allah عَزَّوَجَلَّ, mentioned together in this hadith? Use other sources.

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HADITH 14

It was narrated from Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ said: **«There are four traits, whoever has them all is a pure hypocrite, and whoever has one of these traits has a trait of hypocrisy until he gives it up: when he is entrusted with something he betrays that trust; when he speaks, he lies; when he makes a promise he breaks it; and when he argues, he resorts to evil.»** Agreed upon.

The narrator of the hadith

Abdullah ibn Umar ibn al-Khattab, the Companion of the Messenger of Allah ﷺ. He was present at al-Khandaq and subsequent campaigns; he was not present at Badr or Uhud because he was too young. He issued fatwas to the people for sixty years. He lost his sight at the end of his life, and he was the last of the Sahabah to die in Makkah, in 73 AH.

Explanation of phrases

«a pure hypocrite» that is, he has combined all the characteristics of hypocrisy.

In linguistic terms, the word nifaq (translated here as hypocrisy) is taken from the nafiqa of the jerboa (a small desert rodent), which is a hidden entrance to its tunnel which the animal uses to escape from predators; it has two entrances to its tunnel, one visible and one hidden. Just as the jerboa conceals one entrance to its tunnel (the nafiqa) and leaves another entrance visible, the hypocrite conceals disbelief and makes a display of faith, or he enters the faith through one door and exits through another.

In Islamic terminology, hypocrisy refers to concealing disbelief and making an outward display of being Muslim.

Ibn Manzur said: This is an Islamic term which was not known to the Arabs with this specific meaning, which refers to the one who conceals his disbelief and makes an outward display of faith, even though the linguistic meaning of the word was known.

«Trait» means a characteristic.

«until he gives it up» that is, until he stops doing that and rids himself of this trait.

«he breaks it» that is, he breaks the promise and does not fulfil what he pledged to do.

«he argues» that is, when he disputes or quarrels.

«he resorts to evil» that is, he drifts away from the truth and resorts to trickery to reject it.

Brief explanation of the hadith

Types of hypocrisy

- Minor, which refers to actions
- Major, which refers to beliefs

This hadith describes the traits of the hypocrite. Hypocrisy is of two types:

- **The first type is major hypocrisy,** which has to do with beliefs. In this case, the hypocrite makes an outward display of being Muslim whilst concealing disbelief in his heart. This type of hypocrisy puts a person beyond the bounds of faith. The Quran condemns people of this type and describes them as disbelievers. Allah عَزَّوَجَلَّ says: *{Indeed, the hypocrites will be in the lowest depths of the Fire}* [an-Nisa 4:145].

- **The second type is minor hypocrisy,** which has to do with one's actions; this is a deviation in one's conduct which makes a person behave in a manner similar to those who are hypocrites in terms of beliefs, because it involves concealing one thing whilst doing something else outwardly. This is a major sin, and it is the type that is referred to in this hadith.

Whoever acquires these four traits has become evil in the true sense of the word, for truthfulness, fulfilling trusts, keeping promises and not transgressing against people's rights or resorting to evil when arguing are all traits of one who is good in a real sense, and they are among the most specific traits of the believers. Whoever lacks one of these good traits is in danger, and is almost a hypocrite in a true sense, so how about one who is lacking all of them?

What we learn from the hadith

1

This hadith contains a stern warning against these four traits: betraying trusts, lying when speaking, breaking promises and resorting to evil when arguing.

Firstly: it is haram to betray trusts. In other words, it is forbidden to handle a trust in a manner contrary to Islamic teachings and to return back less than was entrusted to you, or not to return it in the same quantity and condition.

Rendering back trusts is something that Allah عَزَّوَجَلَّ has enjoined, as He says: *{Indeed, Allah commands you to render trusts to whom they are due}* [an-Nisa 4:58]. It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Render trusts back to the one who entrusted you with them, and do not betray the one who betrayed you.»** Narrated by Ahmad, Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Al-Qurtubi said: Trustworthiness and faithfulness is required in all religious duties.

Secondly: warning against lying. It is not permissible for a person to tell lies, for lying is one of the most abhorrent sins that the sons of Adam commit. It was narrated that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may persist in speaking truth until he becomes a siddeeq (a man of truth). Lying leads to evildoing, and evildoing leads to Hell. A man may persist in telling lies until he is recorded with Allah as a liar.»** Agreed upon.

Thirdly: breaking promises. This refers to when a person promises and pledges to do something, then he betrays the one to whom he made the promise and breaks his promise. This includes promises and covenants with the disbelievers and with the Muslims. According to a hadith narrated from Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«For every betrayer and promise-breaker there will be a banner on the Day of Resurrection, and it will be said: 'This is the betrayal of So and So.'»** Agreed upon. This indicates that betraying and breaking promises is a major sin.

Ibn Battal said: This indicates that it is haram to betray and break promises to both righteous people and evildoers alike, because betrayal and breaking a promise is wrongdoing, and it is haram to wrong an evildoer just as it is haram to wrong a righteous person.

Fourthly: «and when he argues, he resorts to evil (fujoor)». Fujoor (translated here as resorting to evil) when arguing is of two types. **The first** type is claiming that which is not his, and **the second** type is denying what is required of him.

The word fujoor (resorting to evil) is also used in the sense of resorting to insulting and impugning a person when arguing with him, and speaking ill of him to others, and so on.

2

A person may have both traits of faith and traits of hypocrisy. This is the view of Ahl as-Sunnah wa'l-Jama'ah, that a person may have a trait of hypocrisy, a trait of evildoing, a trait of good character, a trait of devotion… So a person is not necessarily a pure disbeliever or a pure believer; rather he may be a believer who has some traits of disbelief.

3

These four characteristics – namely lying, breaking promises, betraying trusts and resorting to evil when arguing – are haram.

An-Nawawi رَحِمَهُ ٱللَّهُ said: The scholars are unanimously agreed that the one who believes in his heart and affirms faith verbally, but acquires these traits, cannot be deemed to be a disbeliever or a hypocrite who will abide forever in the Fire.

Activities

1. **Give a definition of nifaq (hypocrisy) in both linguistic terms and in Islamic terminology, explaining the connection between the linguistic meaning and the Islamic usage.**

.....

2. **This hadith highlights the fact that Islam promotes good traits and characteristics, and calls people to them. Explain that.**

.....

3. **Explain the connection between these blameworthy traits that are mentioned in this hadith.**

.....

HADITH 15

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not envy one another, do not artificially inflate prices, do not hate one another, do not forsake one another, do not undercut one another, and be, O slaves of Allah, brothers. The Muslim is the brother of his fellow Muslim; he does not wrong him, let him down or despise him. Piety (taqwa) is here»** – and he pointed to his chest three times. – **«It is sufficient evil for a man to look down on his Muslim brother. The whole of a Muslim is sacred to another Muslim: his blood, his wealth and his honour.»** Narrated by Muslim.

Explanation of phrases

«Do not envy one another.» Envy (hasad) means wishing for a blessing to be taken away from the person who is envied, even if the envier does not get something similar to it. This is haram and is a major sin.

«Do not artificially inflate prices» that is, do not increase prices for one another artificially. This is a type of cheating and deceit in business dealings.

The scholars of Arabic language stated that **najsh** (translated here as artificially inflating prices) refers to offering a higher price for an item, with no intention of buying it; rather that is done to deceive someone else and make him fall into the trap of buying it at that higher price.

«Do not hate one another» means: do not despise one another, so do not do anything that could stir up rancour and hatred. If hatred towards your brothers arises in your hearts, then strive to rid yourselves of it.

«Do not forsake one another»– this may be understood in two ways:

- **Firstly,** it may be understood in the literal sense of physically turning your backs on one another.
- **Secondly,** it may be understood in a metaphorical sense, meaning: do not develop conflicting ideas and views.

«do not undercut one another» – **it is haram to do this after a deal has been concluded.**

One example is if someone sees another person selling an item to someone else for ten, and a deal has been concluded, then he goes to the purchaser and says: I will give you something similar for nine, or I will give you something better for ten. This is undercutting his brother's sale, and it is haram.

«and be, O slaves of Allah, brothers» – that is, become like brothers, for it is well-known that brothers all love for their brothers what they love for themselves.

The phrase **«slaves of Allah»** is parenthetical and serves to emphasize and promote the sense of brotherhood.

«The Muslim is the brother of his fellow Muslim» – that is, he is like his brother in terms of loyalty, love, sincerity and so on.

«he does not wrong him» – that is, he does not wrong him with regard to his wealth, his honour, or his family; rather he treats him fairly and takes care of his wealth, family and honour in his absence.

«[or] let him down» – that is, he does not overlook his rights when he is in a position in which he should support him and stand up for him.

The scholars said: Letting someone down means failing to help and support him. If his brother seeks his help to ward off an oppressor and the like, it is obligatory for him to help him if he is able to.

«or despise him» – that is, he does not look down on him or think little of him, or think that he is better than him and that his brother is worth nothing.

«Piety (taqwa) is here» – that is, the basis of piety or awareness of Allah عَزَّوَجَلَّ is in the heart, and one's outward deeds are indicative of what is in the heart of veneration of Allah, fear of Him and awareness that He is always watching. So it is not sufficient to say or do the right thing without paying attention to what is in the heart.

"and he pointed to his chest three times" – to confirm his words, because what is in the heart is the basis on which deeds are done and good deeds are accepted.

«It is sufficient evil for a man» – that is, it is sufficient sin for a man to despise his Muslim brother.

«The whole of a Muslim is sacred to another Muslim: his blood, his wealth and his honour» – so it is not permissible to transgress against the blood, wealth, honour or reputation of another Muslim, because the whole of a Muslim is sacred to another Muslim.

Brief explanation of the hadith

This hadith represents one of the principles that speak of the rights that one Muslim has over another, and highlights the type of interactions that there should be among the Muslims.

In this hadith, the Prophet ﷺ teaches us how we Muslims should love one another, be in harmony with one another and treat one another kindly as prescribed in Islamic teachings, so that we will develop noble and sublime characteristics, and keep away from bad characteristics; and we will rid our hearts of hatred and treat one another in a sound manner, free from any envy, unfairness, deceit and other things that cause harm and division, because it is forbidden for a Muslim to harm his brother, for the whole of a Muslim is sacred to another Muslim. Then the Prophet ﷺ explained that the basis of piety is what is in the heart, and that the physical actions stem from that and reflect it.

What we learn from the hadith

1. Envy is haram, as it is prohibited in this hadith, and it is condemned elsewhere in Islamic teachings.

Part of envy is believing that this person whom Allah has blessed is not entitled to this blessing and is not deserving of Allah's bounty. This is one of the worst forms of envy, because it is objecting to Allah's will and decree, His favour and His wisdom. It is also indicative of a serious problem with the envier's faith, and reflects negative thinking of Allah عَزَّوَجَلَّ.

Another part of envy is when some people say: It is a shame that So and So has been given such and such! It is a shame that he has this blessing! It is a shame that he has this wealth!

For Your Information

2

Artificially inflating prices is haram, because it is a transgression against others and involves deceiving them, and it is a major cause of mutual rancour.

3

It is haram for Muslims to turn their backs on one another, not caring about one another or paying attention when speaking to one another. That is because all of that is contrary to the meaning of brotherhood in the faith.

The same applies to them having conflicting views. The more it is possible to reconcile opinions and avoid disputes and differences, the closer that will be to Islamic teachings and further removed from stirring up resentment among Muslims.

4

It is haram for a Muslim to forsake his fellow Muslim and cut off ties with him, because turning their backs on one another is a kind of severing ties and shunning.

The imam keeping his back turned towards the members of the congregation after prayer:

The scholars stated that the imam should not remain with his back turned towards the congregation when he has finished praying. Zayn ad-Deen ibn al-Munayir رَحِمَهُ ٱللَّهُ said: The imam's turning his back on the congregation is only allowed because he is leading the prayer; once the prayer has ended, that reason no longer applies.

Aisha رَضِيَ ٱللَّهُ عَنْهَا said: When the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said the tasleem [at the end of the prayer], he only remained sitting (with his back towards the congregation) for as long as it takes to say **«Allahumma anta as-salam wa minka as-salam tabarakta yaa dhal-jalali wa'l-ikram (O Allah, You are as-Salam (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honour).»** Narrated by Muslim.

5

It is haram to undercut a Muslim, or to outbid him, or to propose to a woman to whom he has already proposed, or to offer more in wages when a deal has already been reached, and so on.

But it is not regarded as undercutting one's brother if a man offers an item for ten, and he has a neighbour who sells it for eleven. That is permissible, and is not subject to this prohibition.

6

Islam is keen to develop the brotherhood of faith, and for the Muslim not to wrong his Muslim brother or let him down or look down on him.

Categories of forsaking or shunning

- Forsaking for the sake of religion.
- Forsaking for some worldly purpose.

Forsaking may be divided into two categories:

- **The first** is forsaking for a religious purpose. It is permissible to forsake and shun a Muslim for religious reasons, if that will serve a valid purpose. This is like when the Prophet ﷺ shunned the three men who stayed behind from the campaign to Tabuk.
- **The second** is forsaking for a worldly purpose, such as when a person shuns his Muslim brother because of some dispute that occurred between them regarding some worldly matter. The Muslim may forsake his brother for three days, but it is haram for him to shun him for any longer than that.

7

The location of piety (taqwa) is the heart. If the heart is pious then one's actions will also be pious, in accordance with it.

"Piety (taqwa) is here"

This is a phrase that some people say if they commit a sin and are denounced for it. They say, "Piety (taqwa) is here" and point to their hearts!

The response to that is that if there was any piety in his heart, his physical actions would be sound, because the Prophet ﷺ said: **«Indeed there is a piece of flesh in the body which, if it is sound, the entire body is sound, and if it is corrupt, the entire body is corrupt. Indeed it is the heart.»** Agreed upon.

8

It is haram to look down on a Muslim by believing that this person is inferior or less worthy, either because of his lineage, his occupation or his nationality. Islam raises the Muslim in status and makes him honourable.

9

The blood, wealth and honour of the Muslim are sacred. This is the basic principle, but there may be some shar'i causes which make them forfeit. Hence Allah عَزَّوَجَلَّ says: *{Harm [or offence] may be requited by the like thereof}* [ash-Shura 42:40], *{And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed}* [an-Nahl 16:126].

10

If the Muslim ummah were to follow these teachings, it would attain happiness in this world and the Hereafter, because these teachings constitute great and sublime etiquette by means of which many interests are served and many harmful things are warded off.

11

This hadith highlights the fact that the claims of nationalism and factionalism are utterly false and baseless, for the Muslim is the brother of his fellow Muslim, regardless of his nationality, language or colour.

Activities

1. The Prophet's words, «The Muslim is the brother of his fellow Muslim», highlight some important matters. Explain what they are.

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2. The hadith mentions a number of things that are haram. List them.

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3. Quote this hadith to refute the proponents of nationalism, including Arab nationalism.

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HADITH 16

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«O people, Allah is good and does not accept anything but that which is good. Allah has enjoined upon the believers that which He enjoined upon the messengers, as He said:** *{O messengers, eat from the good foods and do righteous deeds, for I am well aware of all that you do}* [al-Mu'minun 23:51]», then he said, «*{O you who have believed, eat from the good things which We have provided for you}* [al-Baqarah 2:172].» Then he mentioned a man who travels a great deal and is dishevelled and covered with dust, who raises his hands to the heavens (and says), **«'O Lord, O Lord,' when his food is haram, his drink is haram, his clothes are haram and he has been nourished with haram, so how can he receive a response?»** Narrated by Muslim.

Explanation of phrases

«Allah is good» that is, He is far above any shortcomings and no evil can ever be attributed to Him at all.

Allah عَزَّ وَجَلَّ is good (tayyib) in His essence, good in His names, good in His attributes, good in His rulings, good in His actions and good in everything that comes from Him.

«and does not accept anything but that which is good.» So He عَزَّ وَجَلَّ does not accept anything but that which is good of words, deeds, wealth and everything else. Everything that is bad is rejected by Allah عَزَّ وَجَلَّ.

"Then he mentioned a man" – these are the words of the narrator.

"is dishevelled and covered with dust." The word translated here as dishevelled refers to one whose hair is in disarray and has not been combed. This means that he does not take care of himself.

«who raises his hands to the heavens» – raising his hands to the heavens is one of the means of supplications being answered, as it says in the hadith: "Allah is shy and most generous; He feels shy, if His slave raises his hands to Him, to send them back empty." Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

«O Lord, O Lord» – this is a repeated call that mentions His Lordship, because that is a means of supplication being answered, as the response to supplication is connected to His being the Lord (Rabb).

«when his food is haram, his drink is haram» that is, the food that he eats is haram and the things that he drinks are haram.

«he has been nourished with haram» that is, his body has been nourished with haram.

«so how» – this is a question; what is meant is that it is unlikely.

In other words, it is unlikely that this supplication will be answered, even though the means of it being answered are present, namely: lengthy travel, being unkempt in clothing and appearance, raising the hands to the heavens, and beseeching Allah repeatedly by invoking His Lordship.

Brief explanation of the hadith

This hadith indicates that Allah عَزَّوَجَلَّ is far above any shortcomings or defects, that He possesses the most perfect attributes, and that no one can draw close to Him عَزَّوَجَلَّ by giving charity from haram wealth or wealth in which there is anything dubious. Allah has permitted the believers to eat from that which is good and wholesome (at-tayyibat) as He also permitted the messengers to do so, and He required them to do righteous deeds and give thanks to Allah for His blessings.

Then the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ mentioned something as an example, by way of warning his ummah against that which is haram. He spoke of a man who travels for a long time – that is, in order to do acts of worship and righteous deeds, such as Hajj, jihad and striving to earn a livelihood. His hair is unkempt and dusty because of his lengthy journey, and he raises his hands to heaven, calling upon Allah in supplication, beseeching Him and humbling himself before Him. Yet despite that, he receives no response, because his earnings are not good (tayyib), so his food and drink are haram. So every believer should beware of being in such a state which prevents his supplications from being accepted.

What we learn from the hadith

1

One of the names of Allah عَزَّوَجَلَّ is at-Tayyib (the Good), and all His names are beautiful. Allah عَزَّوَجَلَّ says: *{And to Allah belong the most beautiful names}* [al-A'raf 7:180]. Allah عَزَّوَجَلَّ is good in His attributes, for all the attributes of Allah are good, and there is no shortcoming in them in any way whatsoever. Similarly, He is good in His actions, for all the actions of Allah عَزَّوَجَلَّ are good. His rulings are also all in the best interests of His slaves in this world and the Hereafter. Hence they are good and are appropriate for every time, place and circumstance.

2

Dealing with and using haram wealth in terms of food, clothing and nourishment prevents supplications from being answered, no matter how many of the means of receiving a response are present, such as travelling, showing humility, raising one's hands, beseeching Allah, and so on. One of the early generations said: **Do not think that the response to supplication is slow in coming when you have barred the way with sins.**

3

The Messengers عَلَيْهِمُ السَّلَامُ were subject to the commands and prohibitions, and they are the most perfect of people in their worship of Allah عَزَّوَجَلَّ.

4

The one who refrains from good and lawful things as an act of devotion is blameworthy. Allah عَزَّوَجَلَّ says: *{Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?"}* [al-A'raf 7:32].

5

A command may be addressed to one who already has that characteristic, because Allah says: *{do righteous deeds}* [al-Mu'minun 23:51]. Here the command to do righteous deeds is addressed to the messengers, even though they undoubtedly were doing righteous deeds. This is like the verse in which Allah عَزَّوَجَلَّ says to His Messenger Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: *{O Prophet, fear Allah}* [al-Ahzab 33:1], even though he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ feared Allah the most of all people.

6

That which is bad (khabeeth) is forbidden, because Allah says, *{from the good foods}* [al-Mu'minun 21:53]. That which is bad **(khabeeth)** is everything that Islamic teachings regard as evil and impure.

7

Charity will not be accepted unless it comes from halal wealth. It is soundly narrated from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he said: **«Allah does not accept any prayer without the worshipper being in a state of purity or any charity that is given from that which is stolen from the war booty.»** In as-Sahihayn, it is narrated that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one gives charity from that which is good and lawful – and Allah does not accept anything but that which is good and lawful – but the Most Gracious takes it in His right Hand.»**

Charity that is given from haram wealth may be divided into two categories:

- **The first** category is when a thief or plunderer gives charity on behalf of himself with stolen wealth. This is not accepted from him; rather he is sinning by disposing of the wealth of someone else without his permission.
- **The second** category is when he gives it in charity on behalf of its owner, if he is unable to return it directly to him or to his heirs. This is permissible according to most scholars.

8

Supplication (dua) is one of the greatest forms of worship. Allah عَزَّوَجَلَّ says: *{And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible}* [Ghafir 40:60], *{And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided}* [al-Baqarah 2:186].

And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Supplication (dua) is what worship (ibadah) is.»** Narrated by Abu Dawud, by at-Tirmidhi, who classed it as sahih, and by Ibn Majah.

Travel is one of the means of supplication being answered because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned it in the context of means of supplication being accepted, especially if the journey is lengthy and far away from one's homeland, because in that case his heart will be more humble and more devoted. There are several hadiths which state that the supplication of the traveller will not be rejected.

The etiquette of dua: it is recommended for the Muslim, when he offers supplication, to follow the appropriate etiquette, which includes the following:

Being in a state of purity – turning to face towards the qiblah – having presence of mind and turning towards Allah عَزَّوَجَلَّ – raising the hands to the heavens – praising Allah عَزَّوَجَلَّ when beginning to offer supplication – sending blessings upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – beseeching Allah – expressing one's desperate need for the help of Allah عَزَّوَجَلَّ.

Activities

1. **What is meant by the Prophet's words, «Allah is good»?**
2. **In the hadith it says that «Allah does not accept anything but that which is good.» In the light of this hadith, how would you advise those who consume riba, those who take bribes, and others of their ilk?**
3. **In the light of your study of this hadith, explain the means of receiving a response to supplication, and when is a response withheld?**

HADITH 17

It was narrated from Ali رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no obedience if it involves disobedience towards Allah. Rather obedience is only in that which is right and proper.»** Agreed upon.

The narrator of the hadith

Ali ibn Abi Talib al-Hashimi رَضِيَ اللَّهُ عَنْهُ, the fourth of the Rightly Guided Caliphs according to the consensus of the ummah, and the paternal cousin of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who gave his daughter Fatima رَضِيَ اللَّهُ عَنْهَا to him in marriage. He was appointed as caliph after the murder of the Commander of the Faithful Uthman رَضِيَ اللَّهُ عَنْهُ. He was murdered in Kufah in 40 AH.

Explanation of phrases

«Rather obedience is only in that which is right and proper» that is, obedience to another human is limited to that which is recognized in religious teachings. That which is right and proper (maruf) is that which is approved of in Islamic teachings and is not contrary to those teachings.

Brief explanation of the hadith

This hadith refers to a principle which says that it is not permissible to obey anyone if it involves disobedience to Allah عَزَّ وَجَلَّ. That applies equally to rulers, scholars and shaykhs.

What we learn from the hadith

1

It is obligatory to obey those in authority among the Muslims, so long as it does not involve disobedience to Allah. Several reports have been narrated concerning this matter, including the following:

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said: **«Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me.»** Agreed upon

It was narrated from Ibn Umar رضي الله عنهما, from the Prophet صلى الله عليه وسلم that he said: **«The Muslim is obliged to hear and obey whether he likes it or not, unless he is commanded to commit a sin. If he is commanded to commit a sin, then there is no requirement to hear and obey.»** Agreed upon.

An-Nawawi رحمه الله said: With regard to rebelling against them and fighting them, it is haram according to the consensus of the Muslims, even if they are evildoers and oppressors. There are many corroborating hadiths that support that, and Ahl as-Sunnah are unanimously agreed that a ruler is not to be dismissed for evildoing.

Abdullah al-Mubarak رحمه الله said in verse:

The main body of the Muslims is the rope of Allah so hold fast to it
And grasp the most trustworthy handhold

How much wrongdoing the ruler is able to ward off
That could have undermined our faith and our worldly affairs

Were it not for the caliph we would not feel safe
And the weakest would fall prey to the strongest

2

The Muslim should obey those who are in positions of authority. Allah عَزَّوَجَلَّ says: *{O you who have believed, obey Allah and obey the Messenger and those in authority among you}* [an-Nisa 4:59].

Shaykh Ibn Baz رَحِمَهُ ٱللَّهُ said: Those in authority are the scholars, leaders and governors of the Muslims. They are to be obeyed in obedience to Allah if they enjoin obedience to Him, but they are not to be obeyed in disobeying Allah. The scholars and leaders are to be obeyed in that which is right and proper. Thus the affairs of the Muslims will be sound, security will be attained, the instructions of those in authority will be followed, the one who is wronged will have his rights restored, and the wrongdoer will be deterred. But if those in authority are not obeyed, the Muslims' affairs will become corrupt, and the strong will devour the weak.

3

There is no absolute obedience to anyone except the messengers عَلَيْهِمُ ٱلسَّلَامُ. Shaykh al-Islam said: The Muslims are unanimously agreed that there is no human to whom absolute obedience is required in all cases except the messengers, of whom Allah says: *{And We did not send any messenger except to be obeyed by permission of Allah}* [an-Nisa 4:64].

4

The wife is not required to obey her husband with regard to attending sinful and mixed parties, not praying, not fasting Ramadan, and the like. And an employee is not required to obey his boss with regard to accepting bribes, paying bribes, approving haram transactions, and so on.

Are parents to be obeyed if they tell their child not to pray or to take off the hijab?

Allah عَزَّوَجَلَّ says: *{And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them}* [al-Ankabut 29:8]. The scholars interpreted this verse as meaning that there is no obedience to parents if it involves disobedience to Allah, whether that has to do with associating others with Him or otherwise.

Shaykh al-Islam said: The individual is obliged to obey his parents so long as it does not involve sin, even if they are evildoers…. This means obeying them in matters that are beneficial to them and not harmful.

Activities

1. Give examples of obeying another person if it involves disobedience to the Creator, with evidence, and give advice, based on what is mentioned in this hadith.

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2. Write a brief essay about the guidelines on obeying those in authority, husbands and bosses, and anyone else who is in a position of authority.

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3. Explain the danger of rebelling against the ruler, and discuss this issue in the light of the hadith.

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HADITH 18

It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed men who imitate women and women who imitate men. Narrated by al-Bukhari.

Explanation of phrases

"cursed" – what is meant by being cursed is being cast out far away from the mercy of Allah. This is a supplication of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ against those who do this, praying that they be cast out far away from the mercy of Allah, and that Allah will doom them and humiliate them.

"men who imitate women … women who imitate men" that is, they deliberately imitate them in matters that are unique to the opposite gender in terms of clothing, adornment, mannerisms, actions, bearing, and so on.

Brief explanation of the hadith

This hadith speaks of an important principle, which is that Allah عَزَّ وَجَلَّ created both males and females with their own specific nature, and He has prescribed for each of them the role that is appropriate for them, and has equipped them for that role. Rebelling against this nature that has been instilled by the All-Knowing, All-Aware leads to great mischief in the land. Hence what is required of each gender is to act in accordance with their own nature, be content with the way Allah has created them and adhere to the roles for which they are suited.

With regard to matters that men and women have in common, they may be divided into three categories:

The first category is types of clothing and other things that men and women have in common. This is permissible for both genders, because the basic principle is that things are permissible, and there is no imitation of the other gender in this case.

The second category is things that are only for men and are not permissible for women, such as the ghutrah (shemagh) and skullcap; sports that are only for men, such as weightlifting and wrestling; deliberately speaking with a deep and rough voice; and so on.

The third category is things that are only for women and are not permissible for men, such as dresses, women's abayahs, wearing bracelets, earrings and chains, and so on.

Contemporary forms of imitation of the opposite gender that are haram:

- Men plucking their facial hair and eyebrows.
- Men wearing lipstick and makeup.
- Girls wearing the ghutrah (shemagh), men's thawb and men's sandals.
- Women doing sports that are only for men, such as bodybuilding and weightlifting.
- Male actors playing female roles, and vice versa.
- One of the worst forms of imitating the opposite gender is changing one's gender by having surgery.

The wisdom behind the prohibition on one gender imitating the other:

- Allah عَزَّوَجَلَّ has given men a degree (darajah) over women and has put them in charge of women, and He has favoured them in the way they are created and in some religious rulings. The fact that He favoured men over women, as noted above, is something that serves a purpose according to both Islamic teachings and rational thinking. When men imitate women, this brings them down from that position of being in charge of women, and the converse also applies.
- Men's imitation of women in speech, clothing and so on is one of the causes of their becoming effeminate and leads to immorality, and the converse also applies. With regard to women, it is a cause of them becoming rough in nature. Hence it is narrated in the hadith from Aisha رَضِيَ اللَّهُ عَنْهَا that she said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed women who imitate men. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Shaykh al-Islam رَحِمَهُ اللَّهُ said: Outward imitation of others will lead to attitudes and deeds also becoming similar. Hence we are forbidden to imitate the disbelievers and the Bedouin, and both men and women are forbidden to imitate the opposite gender.

What we learn from the hadith

1

It is haram for men to imitate women and women to imitate men, because this is contrary to the nature (fitrah) that Allah عَزَّوَجَلَّ has instilled in people. This applies whether the imitation is in clothing, appearance or anything else that is unique to one of the two genders. It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed men who imitate women and women who imitate men, and he said: **«Throw them out of your houses.»** Narrated by al-Bukhari.

2

For a man to imitate a woman, or a woman to imitate a man is a major sin, because stern warnings, curses and being cast far away from the mercy of Allah only apply in the case of major sin.

3

Imitation of the opposite gender may be done in words, deeds, appearance, bearing and clothing.

If someone unintentionally imitates the opposite gender, that is also haram, but the ruling is not the same in terms of the level of sin as the ruling on one who deliberately and intentionally imitates the opposite gender. The evidence for that is the hadith of Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُمَا, according to which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him wearing two garments that had been dyed with safflower, and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rebuked him. Narrated by Muslim. He rebuked him even though Abdullah رَضِيَ اللَّهُ عَنْهُ had not intended at all to imitate women.

Cursing a specific individual who imitates the opposite gender:

Is it permissible to curse a specific individual if he imitates women and you see him doing so – is it permissible to curse him in particular?

Answer: Cursing a specific individual is not permissible, even if he is a disbeliever, so how about if he is an evildoer who is a Muslim? But one may say: A man who imitates women is cursed, and a woman who imitates men is cursed. It may be said in general terms, and this individual may be admonished and told that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed men who imitate women.

Activities

1. Write a brief essay explaining the danger of imitating the West.

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2. Islam cares about the Muslim's character, and this may take many forms. Mention some of the ways in which Islam cares about the Muslim's character.

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3. There are many forms of men imitating women and vice versa. Mention some forms other than those which you have studied here.

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HADITH 19

It was narrated from Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«A woman was punished for a cat that she detained until it died, and she entered Hell because of that. She did not feed it or give it anything to drink when she detained it, and she did not leave it to eat from the vermin of the earth.»** Agreed upon.

Explanation of phrases

«for a cat». This is like the verse in which Allah عَزَّ وَجَلَّ says: *{If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment}* [al-Anfal 6:98].

«vermin» – this refers to nuisance animals and insects.

Brief explanation of the hadith

In this hadith, the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ speaks of a woman who detained a cat somewhere until it died of starvation. She did not give it any food or water, and she did not release it so that it could eat of the vermin and insects of the earth, such as mice and the like. So Allah punished her for that.

This hadith warns of a severe punishment for the one who harms an animal, and indicates that it is obligatory to do one of two things: either to spend on the animal, or to let it go and seek its own provision.

What we learn from the hadith

1 What is required is for a person to watch out for and beware of minor sins.

2 With regard to every living being, if a human harms it, he is sinning, and if he shows compassion to it and is kind to it, seeking the pleasure of Allah عَزَّوَجَلَّ, he will be rewarded for that.

3 It is permissible to keep cats in houses, and also other pets such as birds and the like, on condition that one takes care of feeding it and giving it water. This is supported by the hadith of Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ who said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to visit us, and would say to a little brother of mine: **«O Abu Umayr, what happened to the nughayr?»** Agreed upon. The nughayr was a small bird like a sparrow, with which the brother of Anas used to play, and it died, so the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spoke gently to him about that.

Ibn Qudamah said: Whoever owns an animal is obliged to take care of it and spend on its needs such as food, or he should appoint someone to take care of it. Then he quoted this hadith… If he refuses to spend on it, he should be forced to do so, and if he still refuses or is unable to do that, he should be forced to sell the animal or slaughter it, if it is an animal that may be slaughtered for its meat.

Note:

It should be noted that what some people do of going to extremes in caring for cats and dogs, adorning them and spending extravagantly on them, and even booking rooms for them in fancy hotels and bequeathing large amounts of wealth to them, is indicative of a lack of reason, weak faith and going to extremes in squandering wealth, when there are millions of needy Muslims throughout the world.

4

It is haram to torment cats and other animals that are not harmful, because if the one who does not feed or give water to an animal will be punished, then what about the one who torments it and harms it?!

The scholars said: One of the worst ways of mistreating an animal is beating it in a way that causes pain for no reason, or detaining it, or not taking care of it, or making it carry more than it can bear.

Kindness towards animals:

This hadith speaks of a principle, which is that it is obligatory to show kindness to animals. There are other, corroborating reports.

Prohibition on tying up animals in order to kill them

Islam has forbidden tying up animals in order to kill them, which refers to detaining the animal when it is still alive and taking it as a target to be shot at.

According to a hadith, Ibn Umar رضي الله عنهما passed by a group of people who had taken a chicken as a target and were shooting arrows at it. When they saw Ibn Umar they scattered, and Ibn Umar said: Who did this? The Messenger of Allah ﷺ cursed those who do this. Agreed upon.

The Messenger of Allah ﷺ forbade taking a living being as a target. Narrated by Muslim.

Prohibition on mutilating animals:

Similarly, Islamic teachings also forbid mutilating animals by cutting off one of their limbs or any other part of the body when the animal is still alive. Ibn Umar رضي الله عنهما said: The Prophet ﷺ cursed the one who mutilates an animal. Narrated by al-Bukhari.

Prohibition on cursing an animal:

It is haram to curse an animal and pray against it, because praying against it is asking for harm to befall it. The Prophet ﷺ forbade doing that. He was on one of his journeys, and there was an Ansari woman who was riding a she-camel. The camel shied, so she cursed it. The Messenger of Allah ﷺ heard that and said: **«Unload it and let it go, for it is cursed.»** Narrated by Muslim. An-Nawawi said: He only said that as a rebuke to the woman and to others, so she was punished by having to let the camel go.

5

This hadith highlights how serious the issue of sin is, even if the sin is minor, and that persisting in minor sins turns them into major sins.

6

This hadith indicates that prisoners should be taken care of and treated with kindness. Ibn al-Qayyim said: If a woman enters Hell because of a cat that she detained until it died of hunger and thirst, then how about the punishment for the one who detains a believer until he dies, for no misconduct on his part?

The International Islamic Fiqh Council has issued a prohibition on what happens in some countries of inciting animals – such as camels, rams, roosters and others – to fight until one of them kills or injures the other.

Activities

1. **Write an essay, explaining how Islam shows mercy and compassion to animals.**
2. **List some of the specious arguments of the enemies of Islam concerning human rights and animal rights. How would you respond to them?**
3. **This hadith is one of the most well-known proofs that Islam was the first to give rights to animals. Quote some other corroborating evidence from the texts to support that.**
4. **How does this hadith prove that it is permissible to keep animals and birds in one's house? Support that with what you have learned from the Sunnah.**
5. **Showing kindness to animals takes many forms in Islam. Write a brief essay about that.**

HADITH 20

It was narrated from Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one of you should wish for death because of some harm that befalls him. If he must do that, then let him say: O Allah, cause me to live so long as living is better for me, and cause me to die when death is better for me.»** Agreed upon.

The narrator of the hadith

Anas ibn Malik ibn an-Nadr al-Ansari رَضِيَ ٱللَّهُ عَنْهُ, the servant of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; he served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ to die in Basrah, in 93 AH.

Explanation of phrases

«No one of you should wish for death» – this is a prohibition on wishing for death because of harm that befalls a person, such as sickness, poverty, a trial, and other hardships of this world.

«If he must do that» that is, wish for death.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ forbids wishing for death because of some harm that befalls a person, because of what that implies of discontent with the divine will. The believer must show patience, and if he shows patience at the time of hardship, he will attain two things:

- **The first** thing is: the expiation of sins. According to another hadith, the Prophet ﷺ said: **«No hardship, pain, worry, grief, harm or distress befalls a Muslim, even a thorn that pricks him, but Allah will expiate some of his sins thereby.»** Agreed upon.
- **The second** thing is: if he seeks reward with Allah and shows patience, seeking thereby the Countenance of Allah, then he will be rewarded. Allah عَزَّوَجَلَّ says: *{Indeed, the patient will be given their reward without measure}* [az-Zumar 39:10].

Negative consequences of wishing for death

The teachings of Islam forbid wishing for death, because of the serious negative consequences to which that leads, the most significant of which include the following:

- It is a sign of discontent and panic with regard to the situation one is in.
- It weakens a person and leads to loss of resolve, apathy and despair.
- It is ignorance and folly, for he does not know what will happen after death; he may be like one who flees from harm to something that is even more terrifying, namely the punishment of al-barzakh and its horrors.
- Death puts an end to the righteous deeds that a person wanted to do, so how can he wish to put an end to his good deeds, one atom's weight of which is better than this world and everything in it?

Some of the scholars have stated that the wisdom behind the prohibition on wishing for death is mentioned in the hadith of Umm al-Fadl رَضِيَ اللَّهُ عَنْهَا, according to which the Prophet ﷺ went to visit al-Abbas when he was sick and heard him wishing for death. He said: **«O Abbas, O uncle of the Messenger of Allah, do not wish for death. For if you are a doer of good deeds, you will be able to do more good deeds, and that will be better for you; and if you are a doer of bad deeds, then being given a respite in the hope that you may repent is better for you. So do not wish for death.»**

Narrated by Ahmad; classed as sahih by al-Albani.

What we learn from the hadith

1

This hadith is indicative of the virtue of patience, which is something that is well-known and the reward for it is immense. Allah praised those who show patience in many verses, as He said: *{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient}* [al-Baqarah 2:155], *{Indeed, the patient will be given their reward without measure}* [az-Zumar 39:10].

A few words on living a long life:

A man said: O Messenger of Allah, which of the people is best? He said: **«The one who lives a long life and does good deeds.»** He said: Which of the people is worst? He said: **«The one who lives a long life and does bad deeds.»**

Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

At-Teebi رَحِمَهُ ٱللَّهُ said: Time is like the capital of a merchant, so it should be used in ways that are profitable, for the greater a person's capital is, the greater his profit will be. Whoever makes good use of his life by doing good deeds will be victorious and successful, but whoever wastes his capital will not gain any profit and will incur clear loss. Hence when it was said to one of the early generations, Death is good! He responded: O son of my brother, do not say that, for an hour in which you live, seeking Allah's forgiveness, is better for you than being dead for a long time. It was said to a very old man: Do you love death? He said: No, for youth and its ills are gone, and old age and its goodness have come. When I stand up, I say Bismillah (in the name of Allah), and when I sit down I say Alhamdu Lillah (praise be to Allah), and I would like that to continue. Many of the early generations wept at the time of death, mourning the end of their righteous deeds. For that reason, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ forbade wishing for death, because it deprives the believer of good deeds, the joy of worship, and the opportunity to repent and make up for what one has missed.

The Prophet's words, **«because of some harm that befalls him»** indicate that if it is not because of some worldly harm – rather it is because of fear of his faith being undermined or being exposed to causes that make him lose his religious commitment (fitnah) – then there is nothing wrong with it.

2

3

This hadith contains sound prophetic advice to delegate one's affairs to Allah, for the individual does not know the unseen or what will happen in the future, so he should delegate his affairs to the One Who does know it. Allah عَزَّوَجَلَّ knows what will happen, whereas humans do not know, as Allah says: *{Say, "None in the heavens and earth knows the unseen except Allah"}* [an-Naml 27:65]. *{And no soul perceives what it will earn tomorrow}* [Luqman 31:34].

So you do not know: perhaps living will be better for you, or perhaps death will be better for you.

Do the words of Yusuf عَلَيْهِ السَّلَامُ, *{Cause me to die a Muslim and join me with the righteous}* [Yusuf 12:101], come under the heading of wishing for death?

Answer: This does not come under the heading of wishing for death, for Allah's Prophet Yusuf عَلَيْهِ السَّلَامُ did not wish for death; rather he asked Allah to make him steadfast in Islam until He caused him to die as a Muslim. This is like asking for a good end.

Is it permissible to wish for death for fear of one's faith or religious commitment being undermined (fitnah)?

Many scholars made an exception and said that it is permissible to wish for death for fear of fitnah and turmoil. They regarded the words of Maryam رَضِيَ اللَّهُ عَنْهَا, *{Oh, I wish I had died before this and was in oblivion, forgotten}* [Maryam 19:23], as coming under this heading. She wished for death for fear of the fitnah and turmoil she would face when her pregnancy became apparent.

4

If a person is afraid and cannot bear with patience the turmoil he is going through because of sickness and the like, then he may say: "O Allah, cause me to live so long as living is better for me, and cause me to die when death is better for me." But the best is to show patience and accept the divine decree.

Activities

1. Why does Islam forbid wishing for death? Discuss in detail.

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2. When is wishing for death permissible? Give evidence for what you say.

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3. This hadith is one of the proofs that Islam is a religion of optimism which aims to dispel grief and inspire courage. Explain that.

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And Allah is the Source of strength.

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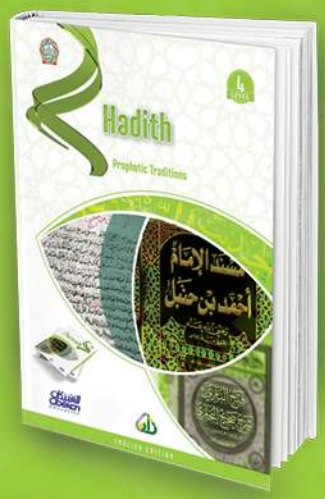

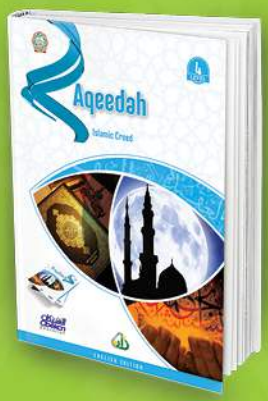

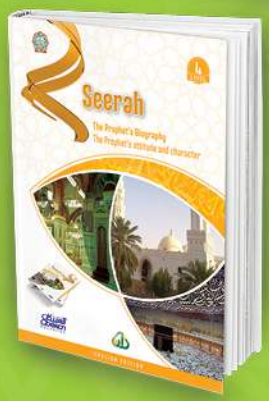

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